Tho. Willsdon

THE MOURNERS DIRECTORY,

Guiding him to

The Middle Way

BETWIXT

The Two Extreams

DEFECT } Of Sorrow for
EXCESS } His Dead.

To which is added,

The Mourners Soliloquy.

By *THOMAS DOOLITTLE.* M. A.

John 11. 31. *The Jews then which were in the house with her, and comforted her, when they saw Mary, that she rose up hastily, and went out, followed her, saying, She goeth unto the Grave to weep there.* 33. *When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the Spirit, and was troubled.* 34. *And said, where have ye laid him? they say unto him, Lord, come and see.* 35. *Jesus wept.*

2 Cor. 1. 3. *Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all Comfort.* 4. *Who comforteth us in all our Tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we our selves are comforted of God.*

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D691

THE EPISTLE

To the Congregation Assembling in *Mugwell-street, London.*

Beloved for Jesus sake,

DEath that by the God of Life for many Years had been restrained from my Family, at last by a Commission from him brake in, and hath taken from me One that was neareſt to me; the smallness of the Gift presented to you at her Funeral begs its Excuse from the greatness and necessity of the Subject [LOVE TO CHRIST] and from her Desire, *that that Book might be the last Token of her Love to the followers of her Body to its long* (*but blessed be God, which is one of my great Supports, not to its last*) *Home, being lodged there only till the Lord shall come: and this one thing was all the Care she took about the Circumstances of her Funeral, for your Spiritual good to beget, and more and more to inflame your Love to the Lord Jesus, both ours and yours.*

Her Death was the Occasion of this ensuing Discourse; first studied for my own use, when my design was to labour after, till I had attained these two things, A lively sense of Gods afflicting Hand in the Death of one so dear, and a quietness of Mind, patiently submitting to his Wise, Righteous and Holy Will: *next preach-*

ed to you; and because Death will also part you and yours, now presented to your view, for the Comfort, Guidance and Support of those that shall be the sorrowful Survivors.

The reason of its delay so long, was the holy Hand of God in Afflicting me with my usual painful Distemper shortly after her Decease, which made interruptions in the preaching of it to you; in which Sickness, I thank you for the concernedness of your Spirits for me, and the Prayers I understand you put up to God in your Families for me, and when I heard it was your design to meet together among your selves to spend some time in Prayer upon my account, it was no small refreshment to me in mine Affliction; and when I desired it might be where I might have the benefit of hearing and joyning with you, you readily consented. The next Lords day following, God healing of me, contrary to the expectations of any (except some few that visited me on Saturday) brought me to my publick Work amongst you, which I hope you will take notice of as an Encouragement to pray on all Occasions, since this (late) Experience you have had, that God suffers not the Seed of Jacob to seek his Face and Favour in vain, but is so ready to return answers to a praying People.

Amongst those that thus did meet, some were such as were Catechized by me twenty years since, whom now God hath made Masters of Families, Religiously maintaining the holy Worship of God daily in your Houses, and have often said to me, you

still

still bless God for the good you got then, and for the foundation thereby was laid, on which you still continue to build.

And tho there are now above fifty Youths, and Young Men, that twice every Lords-day (usually) present themselves as Catechumens, yet considering the Ignorance of many Married and Ancient People, I lately preached and urged such with many Arguments to get into their Memories the Catechism, as the nearest and easiest way that I can think of to help them to the Knowledge of the first Principles of Christian Religion, which (alas!) they are yet unacquainted with, and offered them my Assistance by private Instructions (at first) to understand what they should this way commit to memory.

The effect it then had, brought above fifty Persons from 24 to 70 years of Age to receive Catechisms from my hand, making a promise one by one, that they would learn them, and come to me to explain it to them, and this many of them did with many Tears, bitterly bewailing they had lived so long in so much darkness and Ignorance of things so necessary to salvation: these I have since publickly invited to come and receive what help I can yield them herein; but some seem to have forgotten their promise, which hereby I claim and mind them of, and renew the offer of my assistance to them, or if they refuse, that this may be left in writing as a witness against them.

I am sensible I have but a little time to tarry with you; in my Grave, whither I am going, I can neither Preach nor Catechize, nor do any thing for my self, or you, the daily Thoughts whereof are

spurs and goads to me, to put on, and hasten to do all I can while I am with you: Oh that I could preach every Sermon as a dying man, and so near unto Eternity! Oh that you might hear as those that stand upon the brink of the Grave, and borders of another Eternal World, not knowing which of you might pass out of Time into an everlasting State, before you might have an opportunity to hear again! that you and I might mind and practise what is preached and heard, according to Gods Word. With blushing I do acknowledge my inability for such great work; but tho I have but half a Talent, the Lord knows I do desire to use it and improve it for his Glory, and the advantage of Immortal Souls, that shortly must be damned or saved, and that my endeavours might be so watered with the blessing of God, (who can work by whom he will) that they may issue in the Conviction, Conversion, Sanctification of the hearers, that they may be saved, and not damned, and the account might be given at last by me and them, with joy, and not with grief.

For this I beseech you, that you would constantly and importunately pray, yea strive and labour in your Prayers that out of our Assembly (as well as others) some might be daily added to the Church, that might at death be of the Church triumphant, and therein sing eternal Praises to their glorious God, powerful Redeemer and Sanctifier, for which also my Prayers shall be added to yours, who am

Alas! (Lord forgive) your unprofitable Servant, tho studious (as I can) of your Spiritual and Eternal Good,

Thomas Doolittle.

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THE

THE
Mourners Directory.

1 THESS. IV. 13.

But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not even as others which have no hope.

CHAP. I.

The Introduction and Explication of the Text.

THE Survivor (according to his Circumstances) by sympathizing Persons, will be allowed to unload his burthened heart, by pouring out his Complaints in some such manner:

Hath God afflicted me? Hath he chastised my Children? both *me and them* with such a

ſmarting Rod, as *Death* bereaving *me* of the choiceſt outward Comfort of my Life, and removing out of the World from *them* a tender Mother, that brought them into it, and thereby cauſed us all to drink deeply of the Waters of *Marah*, and filled our Eyes with overflowing Tears, and our Hearts with over-whelming Sorrow, and *is it not time* to caſt about what Remedy Scripture doth yield, which Nature cannot afford? Do I ſtand before you this day in ſuch Circumſtances, as in Preaching for the ſpace of almoſt forty years, I never did, and may I not borrow from you ſome hours in your hearing to ſpeak to *my ſelf and them*, deprived of ſo great a Mercy? *Paul* was in a great ſtrait whether he ſhould chuſe to live or dye; and I am in a ſtrait how I ſhould *without ſin* Sorrow for *my dead*. For if *defect* of Senſe and Sorrow in this caſe be a Sin, I will ſtrive to Sorrow, that through ſtupidity I might not Sin. If *regular Sorrow* be my duty, I will ſtudy and pray that it might be ſo regulated, that whileſt I Sorrow and not Sin, I might pleaſe and delight my ſelf in this Sorrow, and take ſome comfort from my Sorrow: If *exceſs* be my weakneſs, without Divine Aſſiſtance I cannot remove it, therefore bent my mind to muſe upon theſe words, *I would not have you to be ignorant, concerning them which are aſleep, that ye ſorrow not even as others which have no hope.*

But

But may not that which is my Sorrow to day, be ſome of yours to morrow? Or within a little time *will it* not, *muſt it* not be done to you and yours, which at the preſent is done to me and mine? Are not your Relations mortal as well as ours was? And if *you* have not ſinned *ſo much as we*, yet have not you *ſo much* Sin, as might call Death into your Houſes? Will not Death ſhortly knock at your doors, and enquire *who lives here*, upon this deſign that *there they may die?* Will it not break through your ſtrongeſt Gates, ſcale your higheſt Walls, climbe up to your Windows, enter into your Chambers, come into your very Beds, and take the Wife out of your Boſome, and the ſucking Child from the Mothers Breſt? Will it not in a few Days and Nights more, tear and rend from you the deſire of your Eyes, tho you would hold them faſt in your Arms? Shall not the ſhriekings be heard in your Houſes, as lately were in mine, and the doleful cry go round; while one Child begins, ſaying, *My Mother, alas, my dear Mother is dead*! and another ſhall ecchо to the voice of the former, with weeping Eyes, with wringing of Hands, and bitterneſs of Soul, ſhall ſay, What ſhall I do? what ſhall I do? *My tender, loving Mother is dead*! my Mother is dead! I could never ſay ſo before, and the firſt time it is ſaid, it is a ſorrowful ſaying. May Sin invite Death into your Families, ſaying, *Come in thou Meſſenger*

of the Lord, come in; here is one deserves to dye, and there is another, seize him, and hale him out, apprehend him, and take him away; *he lives not as he should, let him die as he ought.* May it shortly be said by you, *my Wife is dead, my Husband is dead*; and is Grace and Nature in you so equally poized, and have you such a just temperament and mixture of both, as not to sorrow *less or more* than you ought; that *now* your Relations are round about your Tables, and no ones place is empty; you might not at present hear, for time so shortly to come, what might be said concerning Sorrow for the dead, and cure your ignorance concerning them which are asleep; *that you sorrow not as others which have no hope*: or tho they dye, yet you sorrow not, as such do not, that have *neither Faith, nor Hope, nor natural Affection.*

Nature and Religion binding me to promote the temporal and spiritual Good of so near a Relation all a long, prest more hard upon me to give my utmost diligence to assist her in her last Sickness by Night and Day, by Prayer and Discourse, that she might (and God through his rich Grace and Mercy in Christ to her Soul did enable her) with *abiding comfort*, and *setled hope* of Heaven, look Death in the face, overcome this *King* of *Terrors*, and conquer the Fears thereof, when Death by *its stroke without a Sting* did conquer her.

This

This Portion of Scripture from the Text to the end of this Chapter was the *laſt* I read and urged, before ſhe left her own to go to her Father's houſe, which I do make the *firſt* to explain and apply in this place for my own and your ſake: Wherein are three generals.

1. A *Doctrinal Concluſion* concerning Sorrow for ſuch as ſleep in Jeſus, or dye in the Lord, *v.* 13.

2. The *Confirmation of it*, by many argumentative Reaſons, and are helps againſt ſinful Sorrow by exceſs; from *ver.* 14. to the 18.

3. The *Application of this Doctrine ſo confirmed*, or the uſe of Comfort to be made of it againſt ſuch Sorrows, V. 18. *Wherefore comfort one another with theſe words.*

The Doctrinal Concluſion laid down in the Text, conſiſts of theſe particulars.

1. A *familiar Repreſentation of Death*, that the thoughts of it might be more eaſy to our minds; *to dye*, ſounds more harſh; *to ſleep*, is a ſofter expreſſion of Death. *Death* and *Grave* you would every day avoid; *Sleep* and *Bed*, you every night deſire; yet Death is but as a Sleep, and the Grave is but as a Bed; and both ſo called in the Scripture.

2. The Deportment and Behaviour of the Survivers, in reference to such as sleep the sleep of Death, which relates unto their *Sorrow upon this occasion.* And in this, these two things are couched in the Text.

1. *A Sorrow supposed, granted, and allowed to the living for their dead.* For should the living be as senseless as the dead, when *Death* hath taken away Life, and Breath, and Motion from them, shall *Sin* take away all workings of natural Affections from us? Shall *Death* snatch them out of our Bosoms, force them out of our Arms, and tear one piece of our selves from our selves, take the one half away, and leave the other behind, and we stand and look on without a Tear in our Eyes, without Sorrow in our Hearts, as if we had neither sense of Gods heavy Hand, nor love to them, nor feeling of the stroke that thereby is laid upon our selves? Sorrow we may, tho not as others.

2. *Excess of Sorrow is corrected.* Lay not the Reins loose upon your Affections, lest they carry you to Sin in your Sorrow. Lavish not those Tears in washing your dead, which should be kept for lamenting of your Sins. Let there be a difference betwixt your Sorrow, and the Sorrow of others, as there should be betwixt those that have hope, and those that have no hope of a joyful Resurrection

ation to Eternal, Glorious Life. The Heathens have no such hope, for they are without Christ, the cause of hope; without the Church, the place of hope; without the Covenant, the ground and reason of hope: While you are allowed to mourn *as Men*, do not exceed the bounds and limits becoming *Christian Men*. The Heathens mourn for their dead beyond all bounds of Moderation, while they lament them *as such* that shall live no more. But let Christians limit their Sorrow, as *for such*, that tho they be dead, shall live again; and after that shall die no more.

3. In the Text, is the *Cause of excessive Sorrow* for the dead, that is, Ignorance concerning the State of the Dead, now and hereafter, at the present and for ever, both as to Body and to Soul.

4. The *cure of excessive Sorrow*. Knowledg, Meditation, and firm belief of the present and future State of those that dye in the Lord. *I would not have you to be ignorant*; others are, and therefore mourn to excess; but I would not have you so to be, that you may not sorrow as they do. Did ye *know*, *think*, *and believe*, that their *Death* is but a *Sleep*, out of which they shall certainly awake; their *Graves*, their *Beds*, out of which, when the morning of the Resurrection shall come, they shall arise, and that their Souls in

the mean time are with God, and Christ, and the Eternal Spirit, admitted into that glorious Society of Angels and Saints above, perfectly Loving, constantly delighting, perpetually Praising and Triumphing in that God that did chuse them, in that Jesus that did redeem them with his Blood, in that Holy Spirit that made them meet to be partakers of that Inheritance of *yonder* Saints in Light, and Life, and Love; would you groan while they rejoyce? Would you mourn while they sing Songs of Praise? Are you grieved because they are exalted? Do you take on, as if they were for ever lost, when by saving Mercy they are now for ever found in the glorious Presence of their Lord, and Father, and Redeemer? Could you hear them speak to you, they would say, you are in daily Trouble, we in everlasting Rest, and Peace, and Triumph; you are in the Field, we have got the Victory; you are in danger of Sin and Satan, we are freed from them for ever; your love unto our Lord and yours, is imperfect love, while ours wanteth no degree; you know not what we do know of God, and Christ, and Glory; you see not what we do see, nor enjoy so much as we enjoy, therefore spend your Tears upon your selves, and not for us; weep for your selves, and not for us; lament your selves being yet in a sinful World, and not us that are lodged in a pure, spotless Place

and

and Kingdom. You pray, and wait, and hope to be where we are, but we have no desire to be where you be. We have a better House than you live in, better Company, and better Work, and sweeter Imployment; therefore Sorrow for your selves, and not for us.

But Earth is a place for Sorrow, which we must tast in handling the first Doctrine; and after we have pleased our selves with it, from love to them, we will endeavour and seek for Comfort as to them in the second.

CHAP.

CHAP. II.

The First Doctrine, proved by Scripture Instances and Reasons.

Doct. I. THE *Acting's and Workings of Sorrow in the Living, for the Dead, are allowed, and lawful, and ought to be.*

For he saith not, Do not sorrow at all; this defect or *want of sorrow* is so far from becoming Christians, that it is unworthy of a Man as a Man. How incongruous is it, for a Man to sorrow for a dead Beast, that lays not to Heart the Death of a Child, or of some nearer and greater Relation? There are too many *Stoicks* in practice in this point, that are not so in Opinion. At the *Losses of the World*, sorrow fills their Hearts; you may see their *Tears*, you may hear their *Groans*, and bitter *Complaints*, *I am undone*, *this Loss is my Ruine*: And the sense of this, and sorrow for it shall last long, nay they will not stick to tell you, *they shall never get over it*, *but it will break their Hearts*: But these that melt like Wax for a Worldly Loss, are as hard and sensless as a Stone, not regarding the Death of a Wife of their Bosom, of a Child of their Loins, or a Brother from the same Parents; but have a

secret

ſecret gladneſs in their Hearts, when their Children die, becauſe they have the fewer to maintain; or a *weak and ſickly Wife* by Death is taken away, becauſe the burden of the charge is thereby eaſed. *Lord!* what kind of Chriſtians are theſe, that have not ſo much value for an *Humane Body, nor an Immortal Soul*, as for the more ignoble things of this World, without Life, or Senſe, or Reaſon! *This horrid and unnatural Sin* againſt the Lives of their Parents, is in too many Children, who expecting the Poſſeſſion of their Goods and Eſtates at their Death, think they live *too long*, long for their Deceaſe; and though they may cloath themſelves in Mourning to follow them to their Graves, yet ſecretly pleaſe themſelves *that they are gone, and their Riches come to them.* Neither may any pleaſe themſelves with *Stoical Apathy*, or want of grief and ſorrow for the Death of Relations, becauſe they were wicked and ungodly, lived and died in Sin, which ſhould rather increaſe than diminiſh their mourning for them; for *muſt not* that Man have an Heart of Stone that is neither moved for the *Death of the Body, nor for the Damnation of the Soul of any ſo near in relation to him?* Is it nothing to ſuch a Man that the *Body* is conſumed in the Grave, and the *Soul* tormented in Hell? Is it nothing that the *Body* is meat for Worms, and the *Soul* a prey to Devils? As there is no greater *alleviation* of

our

our ſorrow for the dead, than well-grounded hope that the Soul is lodged with God above; ſo there can be no greater *aggravation* of ſorrow for the death of the Impenitent, than the Thoughts that *the Soul is Damned, before the Body can be Buried.* Who or what manner of Man is he, that can forbear to grieve and ſorrow for the death of a *Wife*, or a *Son*, becauſe ſhe was a froward, graceleſs, or a wicked Wife; or becauſe he was a diſobedient Son; yet was not the one a *Wife*, and the other a *Son*, and both had Immortal Souls? And if you had no *ground to hope* at death they were received into Heaven, muſt not you conclude they were then caſt down to Hell? And take on and ſay, *Ah my Son, my Son, how miſerable, for ever miſerable art thou, my Son, my Son? Did I beget thee to be a prey for Devils, to be Fuel for the Flames of Hell? The Son of my Loins, a part of my ſelf is for ever loſt, becauſe he died in his Sin. He ſinned, and never repented; he went on in Sin to his dying day, and never turned to the Lord, and when he died was condemned. Oh my Bowels, my Bowels for thee my departed Son! thy Death I could have better born, if Damnation after death by dying in thy Sin had not been thy Portion. What! gone from me to Devils? What! from my Houſe to Hell? While thou in Hell, and I on Earth; I cannot but ſorrow on Earth, when I think thou art tormented in Hell. I have loſt thee, and that is bad; and thou haſt loſt God, and that*

is

is worſe, infinitely worſe; becauſe the God that thou haſt loſt is infinitely good. If you cannot ſorrow for the death of a Relation *becauſe he was bad*, that will be no proof that you *your ſelf are good.* And if you juſtifie your ſelf, though you ſorrow not at all; do you not condemn the practice of *David* in mourning ſo much for an *Inceſtuous, Murderous, and Rebellious Son*, becauſe he died in his Sin, and unprepared for Death, and a better ſtate in another World? 2 *Sam.* 18. 33. *And the king was much moved, and went up to the chamber over the gate, and wept; and as he went, thus he ſaid, O my ſon Abſolom, my ſon, my ſon Abſolom, would God I had died for thee, O Abſalom, my ſon, my ſon.* This is the firſt thing in the Survivers Carriage for the dead; ſorrow is allowed: The defect is both their Sin and Shame.

That we *may and ought* to give a lodging to ſorrow in our Breaſts, even for thoſe whoſe *Souls* are lodged with God above, and whoſe *Bodies* being lodged in the Grave do there ſleep in Jeſus, will be apparent and juſtified by theſe Arguments pleading for it.

Firſt, *The approved Practice, and commendable Examples of Holy Perſons Recorded in Sacred Scripture, mourning and ſorrowing for their deceaſed Relations.* Inſtances we find in the ſeveral reſpective Relations in which they ſtood while they did live together, that the Surviving

ving did mourn for, not only *in habit*, but *in heart*, when death had parted them asunder.

1. *When Death had dissolved the Conjugal Union betwixt Husband and Wife*, the Surviving *Husband* (that was lately so) mourned for his deceased Wife. So *Abraham for Sarah. Gen.* 23. 2. *And Sarah died in Kiriath-arba, the same is Hebron, in the land of Canaan: and Abraham came to mourn for Sarah, and to weep for her.* Tears for a departed Wife are not unworthy of a Man, nor unbecoming; but he that hath not a Tear to shed upon such a sorrowful occasion, was unworthy of a Wife. *Abraham wept for Sarah.* So *Wives* for their *Husbands.* The Tidings that *Uriah* was dead, were grievous to *Bathsheba*, and caused her to mourn. 2 *Sam.* 11. 26. *When the wife of Uriah heard that her husband Uriah was dead, she mourned for her husband. Powerful Death hath made many sorrowful Hearts*, because it hath power to do that which all the Created Powers in Heaven and Earth could not do; that is, *to separate those that God by his Institution had joined together. This Knot* of unfeigned Lovers none but Death could untye: *This Union* none but Death could dissolve. God that hath given a charge that no Man should part asunder such as he had joined together, hath given a Commission, *Alas, he hath given a Commission* to Death to part them (as to that relation)

for

for ever: In *one instant* I could say, *this Woman is my Wife*; in the *next*, thou, even thou, O powerful Death, didst both *stop her Breath, and tye my Tongue*, that I could no longer call her mine: *Mine, and not mine*, in that instant, and not in this that was joined to the former. Lord, give me leave to sorrow, that that which *was most mine, is no longer mine.*

2. *When Death snatcheth away Children out of their Parents Arms and Bosoms, which before were in their Loins, the Parents have sorrowed, and lamented Deaths doings. Jacob* when he did but *suppose* his Son *Joseph* was dead, did grieve and sorrow as though his Heart would break, and refused to be comforted. Comfort me! Is *Joseph* dead, and do ye speak of Comfort? My Son dead, and I admit of comfort? no, I will give place to sorrow: My Son is dead, and my sorrow shall live as long as I live; and I will go sorrowing to my Grave, to him. *Gen.* 37. 32. *And they sent the coat of many colours, and they brought it to their father, and said, This have we found; know now whether it be thy sons coat or no.* 33. *And he knew it, and said, It is my sons coat: an evil beast hath devoured him: Joseph is without doubt rent in pieces.* 34. *And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days.* 35. *And all his sons, and all his daughters rose up to comfort him, and he refused to be comforted; and he said, for I will go down into the grave unto my*

my ſon, mourning: thus his father wept for him. David grieved for the death of his Son *Amnon.* 2 *Sam.* 13. 37. *David mourned for his ſon every day: and for his ſon Abſalom.* 2 *Sam.* 18. 33. and 19. 1. *It was told Joab, Behold the king weepeth and mourneth for Abſolom.* 2. *The people heard ſay that day, how the king was grieved for his ſon.* 4. *The king covered his face, and the king cried with a loud voice, O my ſon Abſalom, O Abſalom my ſon, my ſon.*

(1.) This ſorrow is uſed to expreſs degrees of ſorrow for the afflicted Church. Should not we mourn for the Miſeries of the Church, for the Calamities of the beſt Men? Should we not grieve and ſorrow, when the Sword of an Enemy, and fear is round about us? When the Spoiler comes upon us? And ſhould not the degree of our *ſorrow* be equal to the degrees of the *evil* that befalls us? What are thoſe degrees? Such as are equal to the degrees of ſorrow of *Parents* for the death of an only Son: When the Spirit of God chuſeth out *ſuch ſorrow* for a pattern of ſorrow for the Church in great diſtreſs, doth it not import that ſuch ſorrow for Children removed by death is great ſorrow? *Jer.* 6. 25. *The ſword of the enemy, and fear is on every ſide.* 26. *O daughter of my people, gird thee with ſackcloth, and wallow thy ſelf in aſhes: make thee mourning as for an only ſon, moſt bitter lamentation;*

on; for the ſpoiler ſhall ſuddenly come upon thee: Let Parents that are little affected with the death of a Child, inquire where are their *natural affections*, their ſenſe and feeling of the Hand of God in ſo ſevere a blow, when God himſelf ranks *girding with ſackcloth, wallowing in aſhes, bitter lamentations, and mourning for an only Son*, as equalizing each other in degrees of ſorrow.

(2.) To ſet forth the degrees of ſorrow under ſore and heavy Judgments. *When God threatneth to bring ſuch ſore and heavy Judgments that ſhall cauſe Mens Mirth to ceaſe, their Joy to be baniſhed, their Sorrow to be multiplied; he compares it to the mourning for an only Son*; as what uſeth to be in higheſt degree. *Amos* 8. 10. *And I will turn your feaſts into mourning, and all your ſongs into lamentation, and I will bring up ſackcloth upon all loins, and baldneſs upon every head; and I will make it as the mourning of an only ſon, and the end thereof as a bitter day.*

(3.) The degrees of ſorrow of convinced, repenting Sinners. *This manner of mourning is uſed* to ſet forth the *great degrees of ſorrow* that the repenting *Jews* ſhould have, when they ſhould be convinced of their Barbarous and Bloody Fact in Murdering of the Son of God. *Zech.* 12. 10. *And I will pour upon the houſe of David, and upon the inhabitants of Jeruſalem, the ſpirit of grace, and of ſupplications, and they ſhall look upon me whom they have pierced, and*

they ſhall mourn for him, How much? *As one mourneth for his only ſon, and ſhall be in bitterneſs for him, as one that is in bitterneſs for his firſt-born.* All theſe ſhew not only *what ſorrow* is allowed, but *what degree* alſo is required, and hath been in Parents for the death of Children, that have had a due ſenſe of God's afflicting Hand in taking their Children from them by death; Even ſorrow ſetting forth, (1.) The ſorrow for the Calamities of the Church. (2.) The greatneſs of the ſorrow Men are filled with when God's heavy Judgments are upon them. (3.) The ſorrow of true Penitents for their ſinful carriage to God's own Son. Though the parallel will not hold in all reſpects, yet the greatneſs of the ſorrow of the one is made uſe of to declare the greatneſs of the others; which is ſufficient evidence that ſuch ſorrow is great in it ſelf.

Though Love doth deſcend from Parents to Children, more than it doth aſcend from Children to Parents, yet Children the more dutiful they were to their Living Parents, the more they mourned for them when removed from them by Death. (1.) *For their Father.* So *Joſeph* with the reſt of his Brethren for *Jacob*. *Gen.* 49. 33. *When Jacob had made an end of commanding his ſons, he gathered up his feet into the bed, and yielded up the ghoſt, and was gathered to his people.* Gen. 50. 1. *And Joſeph fell upon his father's face, and wept upon him, and*

and kiſſed him. 7. *Joſeph went up to bury his father.* 8. *And all the houſe of Joſeph, and his brethren, and his fathers houſe.* 10. *And they came to the threſhing-floor of Atad, which is beyond Jordan, and there they mourned with a very great, and very ſore lamentation: and he made a mourning for his father ſeven days.* 11. *The inhabitants of the place when they ſaw the mourning, ſaid, this is a very grievous mourning.* (2.) *The Death of Mothers* hath been no leſs lamented by their Children. *Iſaac* mourned for his Mother, *Gen.* 24. 67. When *David* would expreſs the greatneſs of his ſorrow for others, he aggravates it by this, *I was bowed down as one that mourneth for his mother,* Pſal. 35. 14.

3. *When breaches have been made by Death betwixt Brethren and Siſters, the Surviving have greatly ſorrowed for thoſe that were removed from them. Mary* and *Martha* lamented the death of their Brother *Lazarus.* John 11. 19. *Many of the Jews came to Martha and Mary to comfort them concerning their brother.* 31. *The Jews which were with her in the houſe, and comforted her, when they ſaw Mary, that ſhe roſe up haſtily, and went out, followed her, ſaying, ſhe goeth to the Grave to weep there.* 32. *When Mary was come where Jeſus was, and ſaw him, ſhe fell down at his feet, ſaying unto him, Lord, if thou hadſt been here, my brother had not died.* 33. *Jeſus ſaw her weeping.* Can Brethren and Siſters that deſcended from the *ſame Parents,*

that were bred in the *ſame Womb*, ſucked the *ſame Breaſts*, brought up together in the *ſame Family*, ſee any of them carried to the Grave before them, and not follow with weeping Eyes, and ſorrowful Hearts?

4. *Miniſters heretofore have not died unlamented, nor followed to their Graves without Weeping and Sorrow.* They that *watched* over the People while they lived, were bewailed by the People when they *fell aſleep.* When Death did tye their Tongues, and ſilence them; when the Seers eyes have been cloſed, and the feet of them that brought the glad tidings of Salvation to loſt Sinners, are fettered by the bands of Death, that they can come and bring no more: *When* they that brake the Bread of Life, became meat for Worms, and could pray with them, and for them, and preach to them no more; *when* they had done their work, *then* the Peoples ſorrows did begin. *The children of Iſrael wept for Moſes thirty days*, Deut. 34. 8. And for *Aaron*, Numb. 20. 29. *When all the congregation ſaw that Aaron was dead, they mourned for Aaron thirty days, even all the houſe of Iſrael.* When *Samuel* died, all the *Iſraelites* were gathered together, and lamented him, 1 *Sam.* 25. 1. *Stephen* was not buried without much ſorrow, Acts 8. 2. *Devout men carried Stephen to his burial, and made great lamentation over him.* But *now* Miniſters Widows and Children

Children might mourn, when many others are not concerned for them living or dying.

5. Tho *now* in our Iron Age ſome can ſcarce ſorrow for departed Relations, yet in *former times they have greatly mourned for ſervants that have died out of their Families. Deborah*, that was *Rebecca*'s Nurſe, belonging to *Iſaac*'s houſe, had her Funeral attended with Tears, Gen. 53. 8. *Deborah, Rebecca's nurſe, died, and ſhe was buried beneath Bethel under an oak; and the name of it was called Allon Buchuth, that is the oak of weeping*; becauſe of the many Tears that were ſhed at her burial.

6. The *compaſſionate Bowels, the troubled Heart, the weeping Eyes of our Lord Jeſus for a departed Believer*, are ſignificant Indications of the Sorrow there ſhould be upon ſuch Diſpenſations of Divine Providence. When *Lazarus* was dead, *Mary* and *Martha* wept; the *Jews* wept; and when *Jeſus* came after he was buried, he wept alſo; he was troubled with them that were troubled, and wept with them that wept for their dead, on which occaſion he was troubled, he groaned, he wept, *John* 11. 33, 35.

If all theſe did thus ſorrow ſo *their dead*, may not we for ours? *Dear Jeſus!* when thou didſt not rebuke *Martha* and *Mary* weeping for their deceaſed Brother, but didſt weep with them; didſt not ſhew thine Anger, but

thy Pity to them in their Sorrow for the removal of a *Brother* from them; keep us that are concerned, becauſe afflicted, from *ſinful Sorrow*, and ſhew thy Compaſſion to us, whileſt we do eaſe our burthened Hearts by venting of our Sorrow, and weeping out our Grief. Since we have ſo many approved Examples of Holy Men and Women that in the like caſe have ſorrowed in the like manner.

Secondly, *Defect of Sorrow, where there is true cauſe of Sorrow, is a falling ſhort of the exerciſe of thoſe Affections, which God himſelf hath implanted in our Hearts.* Why hath God given us the Affection of *Love*, but that it may be ſet upon objects of Love? And the Affection of *Delight and Joy*, but that we may rejoyce when God affords us matter of Joy? And why the Affection of *Grief and Sorrow*, but that we ſhould duly grieve when his dealings with us call aloud, and provoke us to it? And if *Loſſes* are cauſes of, and calls to Sorrow; what *greater loſs* in things below, than the loſs of ſuch as ſhould be dearer to us than all things here below? Religion doth not deſtroy Nature, but rectify it. Grace doth not aboliſh natural Affections, but directs them to their Objects, and keeps them in their due Proportion, that as they ſhould not be *exceſſive*, ſo not *defective* in their meaſure.

Thirdly, *Love to, and delight in Relations while they live, muſt needs conſtrain our Sorrow when*

when by death removed from us. What is that which you *truly and duly love*, and delight in the enjoyment of, that you *can forbear* to ſorrow for the loſs of? Nay, if it be unduly loved (as a worldly Man doth his Riches) when loſt, can ſorrow be concealed? And ſhall not *we be allowed* to love near Relations, more than worldly Riches, and *ſo to ſorrow more* for the loſs of the one, than of the other. I do know what it is to meet with loſſes of the World; but I do not know that they did break my Sleep; but I cannot deny, but my late loſs of one ſo near, hath kept mine Eyes waking in the deep ſilence of the Nights. How any ſhould have due *due degrees of Love* to Husband, Wife, Parents or Children while they live, and not have *equal Sorrow* for them when they dye, is not eaſy for me to give a rational Account of. For if the *Goodneſs* of the Object beget love to it, the *Abſence* of it excites deſires after it; the loſs of it muſt fill us with Sorrow for it. *Want of Sorrow*, when they are taken from us, doth argue *want of Love* while they were continued with us. If you *groan not at their Death*, there is room for this queſtion; *Were not you burdened with their Life?* Did you look upon that Relation when alive, as one of *your Enjoyments*, when you do not look upon the Death of ſuch a one, as one of *your Afflictions*? When Husband and Wife are known not to live in love, *every one hath a Tongue* to ſay,

Such will not mourn for her Death. How ſhould he afflict his heart with Grief, when ſeparated by Death, when it was empty of Love when joyned in Life? *David*'s different Carriage at the death of his Son *Abſalom*, and of his young Child, doth not ſhew, that when he had ſo much Sorrow for the one, he had no Sorrow for the other, but that he had ſomething to moderate his ſorrow for the one, which he had not for the other; when he had hopes that the one was ſaved, and fears that the other was damned.

Fourthly, *The want of lamentation and mourning is a puniſhment that God inflicts upon Sinners at their Death.* Job 27. 13. *This is the portion of a wicked man with God, and the heritage of oppreſſors, which they ſhall receive of the Almighty.* 15. *Thoſe that remain of him ſhall be buried in death, and his widows ſhall not weep.* That Husband was *unkind*, while he lived, or his Widow *unnatural*, that cannot weep when he is dead. Pſalm 78. 64. *Their prieſts fell by the ſword, and their widows made no lamentation.* When God takes away his loving-kindneſs and Mercies from men for their great wickedneſs, while they live, as a token of his wrath, he will not have them lamented when they die, Jer. 16. 3. *Thus ſaith the Lord concerning the ſons, and concerning the daughters that are born in this place, and concerning their mothers that bare them, and concerning their fathers that begat them*

them in this land. 4. *They ſhall die of grievous deaths, they ſhall not be lamented, neither ſhall they be buried, but they ſhall be as dung upon the face of the earth, and they ſhall be conſumed by the ſword, and by the famine, and their carcaſes ſhall be meat for the fowls of heaven, and for the beaſts of the earth.* 5. *For thus ſaith the Lord, Enter not into the houſe of mourning, neither go to lament, nor bemoan them: for I have taken away my peace from this people, ſaith the Lord, even loving-kindneſs and mercies.* 6. *Both the great and the ſmall ſhall die in this land, they ſhall not be buried, neither ſhall men lament for them, nor cut themſelves, nor make themſelves bald for them.* 7. *Neither ſhall men tear themſelves for them in mourning, to comfort them for the dead; neither ſhall men give the cup of conſolation to drink for their father, or their mother.* Dying by Sword and Famine, denial of burial, the Fleſh of the dead lying as Dung upon the Earth, devoured by the Beaſts, conſumed by the Fowls, *and no Sorrow*, no Lamentation for them, are Judgments of God upon wicked Men: And ſhould *thoſe* that dye in the Lord, be no more lamented, than thoſe that dye in their Sin, and for their Sin deſerve no Lamentation? Tho the *Name* and *Carcaſe* of the wicked rot in the Grave together, yet ſhould not the name of the righteous be had in remembrance? And can we remember their Name without Sorrow, that we have not their

their Preſence and Company, and opportunity of getting good by their Counſel and Example?

Forms uſual in Mourning for the dead; as, *Ah my Brother*, or *ah my Siſter*; My Wife; *Ah my Husband*; are foretold by God ſhould not be uſed concerning Perſons by Name, *as a Judgment* upon them for the wickedneſs of their Lives. As concerning *Jehojakim*, Jer. 22. 17. *Thine eyes, and thine heart are not but for thy covetouſneſs, and for to ſhed innocent blood, and for oppreſſion, and for violence to do it.* 18. *Therefore, thus ſaith the Lord concerning Jehojakim, the ſon of Joſiah King of Judah, They ſhall not lament for him, ſaying, Ah my brother, or Ah my ſiſter: they ſhall not lament for him, ſaying, Ah Lord, or Ah his glory* [or Majeſty]. 19. *He ſhall be buried with the burial of an aſs, drawn and caſt forth beyond the gates of Jeruſalem. Jehoram* for his wickedneſs was puniſhed by God *in his Life*, his *Perſon* with an incurable diſeaſe in his Bowels, pained therewith for the ſpace of *two years*, at the end of which time, his Bowels fell out by reaſon of his Sickneſs; *at his Death*, in his *Name and Reputation*; in that the People made no burning for him, like the burning of his Father, that is, did not honour him at his burial, by burning of precious and ſweet-ſmelling Spices, as they did for *Aſa*, 2 Chron. 16. 14. But *Jehoram departed without being deſired.* 2 Chron. 21. 18, 19,

19, 20. And ſhall *thoſe* that *lived to* the Lord, and *died in* the Lord, be no more ſorrowed for, than thoſe that lived and died in their Sin? Shall not leave be allowed that ſuch that were *deſired in Life, might be lamented at their Death*? Oh, let not that ſaying be uſed of any that fell aſleep in Jeſus, *He, or She, lived undeſired, and died unlamented.*

Fifthly, *Sorrowing and Lamentation for the death of others, hath been appointed and commanded by God in Honour to them in whom real good and worth was found while they lived. Jeroboam* (his Child being ſick) ſends his Wife in a diſguiſe to the Prophet, to know what ſhould become of the Child; Who bid her return to her Houſe; and when her Feet entred into the *City*, ſaid, *Her Child ſhould die*, and that *all Iſrael ſhould mourn for him, and bury him; for he only of Jeroboam ſhall come to the grave, becauſe in him is found ſome good thing toward the Lord God of Iſrael, in the houſe of Jeroboam*: The Child died, and they buried him, and *all Iſrael mourned for him according to the Word of the Lord, which he ſpake by the hand of his ſervant Abijah the Prophet*, 1 *King* 14. 12, 13, 17, 18. *Joſiah* was buried, and all *Judah and Jeruſalem* mourned for him, and *Jeremiah* lamented for *Joſiah*, and *all the ſinging men and ſinging women ſpake of Joſiah in their lamentations, and made them an ordinance in Iſrael, and behold they are written in the Lamentations*, 2 *Chron.* 35. 24, 25.

True

True and real goodneſs, the Image of God in *meaner* Perſons is precious and honourable, tho in Perſons of *higher Rank* is more honoured, and might make them more uſeful while they live, and ſo the more lamented when they die; yet as Angels convoy the Souls of *pooreſt Believers* to Heaven, and ſhew their Love and Reſpect to them in conducting them thither; ſo thoſe that live, ſhould lament and ſorrow for the death of their *Bodies*, as remaining ſtill united to Chriſt.

Sixthly, *It is complained of by God, and condemned as an Evil, that Righteous Perſons ſhould be taken away by Death, and thoſe that live do not lay it to heart, Iſa.* 57. 1. And can it be laid to heart, without any ſorrow in the Heart? Some may ſorrow without Tears, but moſt ſhew the ſorrow abiding in their Hearts by the Tears running from their Eyes? Shall a godly Man, an holy Woman be removed by Death, and lamented by none? Not by thoſe of the *Family* from whence they were taken? Lord, let not this complaint be made by thee, nor this charge brought againſt any of the Family more immediately concerned in thy late afflicting Providence that did befall all of them.

CHAP.

CHAP. III.

Want of Sorrow blameable. Concluſions premiſed.

IT being made manifeſt that the Apoſtle alloweth, and taketh it for granted, that ſorrow for thoſe that are fallen aſleep *may be, ſhould be* in thoſe that do ſurvive, for *two Reaſons* I will ſtudy Anſwers to theſe *Three Queſtions* in this caſe, in ſo many Uſes to be made.

1. *For my own ſake, and the ſake of my Children*, that when we hear, we *may* ſorrow, and Natural Affections ſpurs us on thereto, we *may* take heed of ſinning in our ſorrow, and may turn our *Natural* ſorrow to our *Spiritual* advantage; that *in much ſorrow* we might not be *defective* in our ſorrow, nor ſorrow with ſorrows diſpleaſing to God.

2. *For your ſakes*, becauſe our caſe will be ſhortly yours; and you may be to ſeek how to govern your ſorrows, as we are at preſent put to it to ſtudy and pray, how we ought to rule and manage ours. And *for both you and us*, becauſe it is a ſubject I have not read of, and I ſuppoſe, you ſeldom hear: The Theme of *moderating* our ſorrow for the dead is more uſual and ordinary, and an *Uſe of Conſolation*

ſolation for the comforting of the Living at the Burial of their Dead, is more frequent in Funeral Diſcourſes. And tho the Natural Affections of many need rather a *Bridle* to hold them in, than a *Spur* to put them forwards, yet it cannot be denied, that ſome have ſo little ſenſe and feeling of the death of near Relations, that they are a ſhame to Humane Nature; or if they do ſorrow and mourn, it is with a ſinful, paſſionate, vexatious, but not with a right and kindly ſorrow.

Queſt. I. What are the Aggravations of defect or want of ſorrow for our Dead? In an Uſe of Reproof.

Queſt. II. When is our ſorrowing for our Dead kindly and pleaſing unto God? and when turbulent Paſſion, a meer vexation of Spirit, and provoking to God? In an Uſe of Examination of our ſelves concerning our ſorrow.

Queſt. III. When is our ſorrow Spiritually defective, when it is naturally abundant? Or when it is too little as we are Chriſtians, when it is never ſo much as we are Men? In an Uſe of Caution.

USE I. Tho ſome are to be blamed for ſorrowing *too much* for the dead, yet it cannot be denied but that there are thoſe that are *weary of their Relations* while they live, wiſh they

they were dead, and rather *please* themſelves becauſe they are eaſed of them by death, than *ſorrow* becauſe they are dead. The death of a *Child*, of a *Wife*, of an *Husband*, of a *Father* or *Mother* is an heavy ſtroke; and as ſome lay it too much to heart, and mourn as if they had *no Grace* to moderate their ſorrow; ſo ſome make *ſo light* of it, as if they had no *natural Affection* to move them to mourn on ſuch a mournful occaſion. *O Lord, are not thine Eyes upon the Truth? thou haſt ſtricken them, but they have not grieved*, Jer. 5. 3. *Theſe turn not to the Lord that ſmiteth them, neither do they ſeek the Lord of Hoſts*, Iſa. 9. 13. But to prevent miſtakes, miſinterpretations and miſapplications, I judge it neceſſary to premiſe theſe Concluſions.

1. *Sorrow for the Dead, as ſuch, is no ſpecial Grace*; nor *as ſuch*, and *in it ſelf* conſidered, acceptable unto God; becauſe it hath been, and may be in Heathens, as much as in Chriſtians.

2. In this Diſcourſe, *ſorrow for the Dead is not to be ſeparated from a ſenſe of Gods afflicting Hand*, which ſhould be in Chriſtians more than in Heathens. A Sparrow falls not to the ground, nor a Body to the Grave without God's Hand, which we ſhould mind.

3. *Tho ſorrow for the Dead, as ſuch, be no Grace, yet it becometh Chriſtians, and ſhould be*

their

their care so to exercise their Grace in and about this sorrow, that their sorrow might not be provoking, but pleasing unto God. Many Graces in our sorrow are to be drawn into Act, as our *Faith and Hope* concerning their Resurrection to Eternal Glorious Life: *Patience* under his Rod, *Love to God*, tho he doth afflict us, *Blessing* God when he taketh from us, as well as when he giveth to us; and *thankfulness* to God for his Mercy and Grace to our departed Friends for their *preparation* for death, and his *assistance* in inabling them to conquer the fears of death, for the *happy End* that they did make, and *rejoicing* in God for the receiving of their Souls to the Mansions in our Fathers House; sorrow for the dead, that is no Grace, mixed with the Actings of these Graces, and regulated by them, is more becoming Christians, than when it is alone, and separated from them.

4. *Tho Loss of Relations befalls none but such as have sinned, and thereby made a forfeiture of their Lives; yet the death of Relations might not be inflicted for any Sin committed by the Survivors beyond the Case of others that have their Relations yet continued with them.* *Job* had seven Sons and three Daughters in *one day* removed by a strange and sudden Death, and yet he had this Testimony from God himself, that he was *a perfect and an upright Man, and one that feared God*, such a one that there was not

not such another, *Job* 1. 8, 18, 19. Tho we have many *Humane Infirmities* come to our Thoughts after their Death, which being bewailed, for Christs sake shall be pardoned; yet when no Sin above Saints in an imperfect state, or no Conscience-wounding, wasting Sin; or but what is common to the good, and is *too often* found in the best Men, upon serious search, under such a Loss, hath been committed by them when joined in Life, the Loss is more easily born, than when some *aggravated* Sin remembred, after they are parted by death, and proves the sting of that Affliction. Therefore be advised, to live in Love with them, discharging *carefully and constantly* all Relative Duties in Life, that you may part with less *stinging sorrow*, and *more quieting comfort*; whoever in the Family be first taken from the rest by death. It will be no small *Comfort* to the Surviving when the dying Relation shall give them thanks for all their Love to them while they lived with them, and as great a *Terrour* to those whose Consciences are not past feeling, if they leave a complaint behind them on a dying Bed; *My Husband to me hath been a bitter Husband*; *or my Child to me hath been a disobedient Child*, and a grief unto my Heart; or if *they* do not, if an awakened, reflecting, accusing *Conscience* doth, will cause sorrow at parting; and when their Bodies are consuming in their Graves,

will be filling and loading your Hearts with griping grief.

5. *Persons might be filled with sorrow at the death of Relations, when it is not for their death, but for their own Self-intereſt in the World.* As when a Man had an Hundred Pound *per Annum* by the Life of his Wife, and loved the Eſtate more than her, doth ſorrow for the loſs of his Wife upon no other account, but becauſe by the loſs of her he loſt ſo much of the World. Such ſelfiſh ſorrow as this, is baſe, and might be in thoſe that have no right ſorrow for their dead.

6. *Sorrow for the Dead upon Spiritual Reaſons, becauſe we are deprived of the Spiritual Good, we might have got by their continued Life, or are made more uncapable of doing good by their death, tho it relate to our ſelves, is to be cheriſhed, but the want of ſuch ſorrow is to be reproved.*

7. *Whether we ſorrow, or not ſorrow for our dead, is eaſily known by our ſelves.* Such as do, need not apply this reproof to themſelves, nor be offended at it: Such as do not, ſhould take it to themſelves, for they are to be reproved, tho they be offended. We muſt have the Tongue of Chriſtian Preachers, tho ſome Hearers have not the Natural Affections of Heathen men.

8. *Whether the death of Relations be a Puniſhment to ſome, or a Chaſtiſement to others that remain alive, a Penal Evil, or a Correcting, Trying,*

ing, (since it is a Smarting) *Rod, all should have such a sense of Gods Hand, as to produce feeling sorrow in their Hearts; want of sorrow under both, is a Sin thus aggravated.*

CHAP. IV.

Ten Aggravations of Want of Sorrow for our Dead.

1. WAnt of *sorrow, and sense of Gods Afflicting Hand, is not Patience but Stupidity; not Submission but Rebellion; not Heroical Fortitude of Mind, but a Sottishness of Spirit.* Is that *Patience*, when you feel no smart or suffering? Is that *Submission* to his Will, when you have no feeling of his Rod? Is it *patient yielding* to his Hand, when you have no sense of the smart of the Rod that by his Hand is laid upon you? *Submission* in *this case* hath these Requisites in it. (1.) A *desire* of the continuance of the Relation, before it was taken from us. (2.) *A thankfulness of Heart*, if God would have continued the Relation to us. (3.) *A sense of the Loss* that hath befallen us. (4.) *A reckoning of all the Inconveniences*, and discomfort of our Lives by their removal by Death; and yet, (5.) *A quieting of our Hearts under God's dealings with us in taking them away from us*; because it was his Will in his Wisdom so to do unto us. But if you did not *desire*

their continuance; but rather, for Carnal, Worldly, Selfish Ends, their removal; could not have been *thankful* for their Life, but secretly glad of their Death, still for sinful, selfish Ends, have *no sense* of the Loss, nor did *esteem* it a Loss, but some Advantage, and please your selves with reckoning the *conveniences* you have by their Death; will you blind the World, or your selves, by calling your unsensibleness of Gods Hand in their Death, a submitting to the Hand and Will of God? However, take heed, that you go not about to impose upon God himself the Searcher of your Hearts, with such a *blind* as this is. When you have such *love* unto, and *care* of, and *desire* after the continuance of your *Children* as *Job* had, and such a *sense* of their Death, as he, of his, and yet carry it, as he did, we will call yours a submission, as his was, *Job* 1, 18, 19, 20, 21, 22. To want sense and sorrow under God's Afflicting Hand in this kind, is *hardness* of Heart, when such a lash can make no print, nor impression of the Rod: It is *stiffneckedness* when such a burden will not make it bow. It is *stout-heartedness* against God, when such a severe stroke doth not make you relent, and melt, and yield to him.

2. *It is accompanied with the Loss of that Spiritual good which you should have got by such an Affliction*; so in it self, tho by you not looked upon to be so. When you are *corrected*, should

ſhould not you be reformed? When you are *ſcourged*, ſhould you not be amended? When in the *Furnace*, ſhould not you be purified? When in the *School* of Affliction, ſhould not you learn the Leſſons there to be taught? Is all this, or any of this like to be, when you make light of Gods heavy Hand in the death of your near relations? And do not you make light of it, when you have no ſorrow for the ſtroke, nor ſenſe of the Wound inflicted by it? The loſs of a *Relation* is a great loſs, but the loſs of a ſanctified *Improvement* of it for your Spiritual and Eternal good, is a greater loſs, becauſe the one might be a *Penal* Evil, the other is a *Sinful* Evil. The one an Affliction, the other a Tranſgreſſion; the one is a ſtroke of God upon you, the other is a Sin in you againſt God. *Jer.* 5. 3. *Thou haſt ſtricken them, but they have not grieved; thou haſt conſumed them, but they have refuſed to receive correction: they have made their faces harder than a rock, they have refuſed to return.* The death of your *Child*, of your *Father*, *Mother*, *Wife*, *Huſband*, ſhould have been improved *ſo*, as to have been the death of your Sins, but behold *they are dead, and your Sins alive*; they are rotting in their Graves, and your Sins are ſtill raging and ruling in your Hearts.

3. *Want of Sorrow from the want of the ſenſe of Gods Afflicting* Hand *in this caſe, argues want of the ſenſe of Sin, that did procure it, of Gods diſ-*

pleasure that did influct it, and hinders your Repentance for those Sins, and humbling your self under the Hand of a displeased God. Tho the death of Relations might not *always* be for the Sins of those that do survive, yet *sometimes* it is: Tho God may not *always* take them away in displeasure to those that remain, yet *sometimes* he doth: and thus it *may be* with those that are in a state of Grace; as with *David*, 2 *Sam.* 12. 14. *Howbeit, because by this deed thou hast given great occasion to the enemies of the Lord to blaspheme, the child also that is born unto thee, shall surely die.* Should not you then search and enquire, *What is my Sin?* And what is *my offence?* And wherein have *I displeased God?* Have I sinned, and shall I not sorrow for my Sin? Is God displeased, and shall I not seek to have him pacified? Is my *Relation* broken *by* my Sin, and shall not my *Heart* be broken *for* my Sin? Or do I make light of the death of my *Father, or Mother, Husband, Wife, or Child,* and of *my Sin,* and *God's displeasure* too? Or can I have any sorrow for the *Cause,* when I have no sorrow for the *Effect:* Tho many might have sorrow for the *Effect,* when they have no sorrow for the *Cause* thereof? Many might be full of sorrow for the *death* of Relations, that have no sorrow for the *Sin* for which God by death did take them away from them that yet do live; but can a Man have sorrow for the *Sin,* and for Gods *displeasure* for that Sin, that hath no sorrow

ſorrow for the *death* of the Perſon, cauſed by the Sin of the Living? Can you grieve, or repent of the *Sin* that cauſed the death, and not be grieved, nor ſorrow for ſuch of your *dead?* Surely *this* ſhould make you ſorrow for your dead, more than others, that by their Sin did not haſten their death, ſaying, *Oh what have I done! What have I done! Have I ſinned my Child into his Grave! Did I ſin againſt God, and hath God taken away my Child, my Father, my Mother, my Wife, my Husband from me, for my Sin? Have I ſhortned their days, and provoked God to cut in two the Thread of their Lives? And ſo ſinned againſt a Living God, that cannot die, and againſt my Living Relations, which for my Sin, now are dead.* This would cauſe ſorrow upon ſorrow, when many have cauſe to ſorrow for *both*, do yet ſorrow for *neither*. Indeed God was diſpleaſed with *David* for his Sin, and for his Sin his Child did die, and yet after the Childs death we do nor read he ſorrowed for the *Child* that died for his Sin, with *ſuch* ſorrow that he did for *Abſalom* that died in his own Sin. But is your Caſe and *David*'s alike? He ſorrowed for his Sin, and humbled himſelf for his Sin, and faſted and prayed with weeping Tears to God, but did you do ſo? He obtained the pardon of his Sin, but have you alſo? Is it not to be queſtioned when you have no ſorrow for *Sin*, nor God's *diſpleaſure*, nor the *dead*, when your Caſe (which is not

the caſe of all) was ſuch, that one did cauſe the other.

4. Want of Sorrow for the dead taken from them, from want of ſenſe of God's hand upon them, and againſt them, argues, *That they are ſpiritually Blind, and cannot ſee; ſpiritually Deaf, and cannot hear; ſpiritually Benummed, and cannot feel.* When your living fall down dead, God's hand is lifted up, and you do not ſee. You ſee them fall into the Grave under your feet, but you do not ſee the hand of God lifted up over your head. Iſa. 26. 11. *Lord, when thy hand is lifted up, they will not ſee.* When your living Relations do dye, there is Gods rod upon *you*, and it hath a Voice, a loud, a ſhrill, and doleful crying *Voice*; but you do not hear, did I ſay, a *Rod?* Nay, God hath been in your Houſe with his *Ax*, hewing down your Living, lopping off the *Children*, as ſo many *Branches*; cutting off the *Father*, *or the Mother*, *or both*, and plucking up the Family by the *Roots*, and yet you do not hear the ſound of the Rod, nor of the Ax, nor conſider who it is that did appoint both. When your Relations dye, it is a ſtroke of God upon your ſelves; he kills them, and ſmitteth you, and yet you have no feeling of his blow. What! are the living dead, while they do live? Are the living become like unto their dead? *Having eyes, but do not ſee; and ears, but do not hear; and fleſh, but cannot feel?* You ſtand before

before them, but they do not ſee you; you call to them, but they do not hear you; you ſtrip them, and put on them their Grave-clothes, and remove them down your Stairs, and carry them from your Houſe to their Lodging-duſt, and let them down into the pit, and all this while they do not feel you. So are you towards God, as they towards you. God, a diſpleaſed God, is *come* into your Houſe, into your Chamber, but you do not ſee him, nor his anger: He *calls* to you by your Dead that lies before you, but you do not hear his Voice: He is *puniſhing*, correcting of you, but you do not *feel* the ſmart of his ſtroke. Behold, *the dead burying their dead!* men ſpiritually dead, burying their naturally dead. The *Lifeleſs corps* do not ſorrow that they are let down into the Grave; and the *Lifeleſs-living* (living a Life of Nature, but not a Life of Grace, not having the Senſe of Chriſtians, nor of Men, of the death of their dead, nor of Sin, nor of God's diſpleaſure) do not mourn to ſee them lodged there.

5. Want of Sorrow in this caſe, from want of ſenſe of God's hand that brought you into it, argues, *That you wanted love to them, and a prizing, and a valuing of them.* Love your Money, and do not ſorrow when you loſe it. Love your Health and Eaſe, and do not grieve when you want it in ſickneſs and in pain. Will you ſay you cannot? How did you love your Child when living, if you cannot ſorrow for its Death? How did

did you love, and prize, and value the Company and Life of *Father* or *Mother*, *Husband* or *Wife*, when living, if you can live without Sorrow when Death parted you and them? If Sorrow *muſt* follow after the loſs of what was beloved, and the *degrees* of Sorrow bear ſome proportion to the degrees of Love; then how little was the love to them when living, when there is no ſorrow for them when dead? The ſaying of a poor Man, ſeeing a rich Man burying his Child, told me, was this, *'Tis the priviledge of the rich to bury their Children, when the poor muſt keep theirs.* Are not Children, Husbands, Wives, Fathers, Mothers, a burden to ſuch that look upon it as a Priviledge that they may dye, that they may be buried? What hearts have they that do not ſorrow for their dead, when want of Sorrow argues they wanted love, and yet the thoughts of their want of former love to them, doth not fill them with preſent Sorrow? But ſomething to this hath been ſaid before.

6. Want of Sorrow in this Caſe, argues, *A contemning, and a deſpiſing of the afflicting hand of God.* When God gave you a *good Husband*, or *Wife*, or *Parents*, or *Children*, and you did not prize them when you had them, this was a deſpiſing of Gods *merciful and good Hand* unto you; when God took them from you by death, you laid it not to heart; this is a deſpiſing of the *chaſtening Hand* of God upon you. When living, you

you were not thankful; when dead, you were not ſorrowful; in the one, you deſpiſed his love; in the other, you deſpiſed his anger: As if you ſhould ſay, Let God do what he will, you will deſpiſe all his doings. God's command to Man, is this, Heb. 12. 5. *Deſpiſe not the chaſtening of the Lord, nor faint when thou art rebuked of him.* One man deſpiſeth that rebuke from God, which another is ready to ſink under: One bears it without feeling of it, when another faints at the ſmarting of it. When it is a *ſmall* Affliction, a man deſpiſeth it, this is a light thing, and eaſily born. When it is a *great* Affliction, man fainteth becauſe of it, ſaying, No man's Affliction like to mine; no man's Sorrow like to mine; my Fleſh faileth, my Strength faileth, my Heart and Spirit fail, for this is grievous to be born; but behold the *Man* we are ſpeaking of, is under a *great Affliction*, (for ſuch is the loſs of a near and good Relation) and yet being not ſenſible, deſpiſeth that which another finds heavy to bear.

7. Want of Sorrow in this caſe, argues, a man *to be predominantly a ſelfiſh man:* To have love to, or care of none but himſelf. What if a *Child* dye, ſo long as he himſelf doth live? What if a *Father* or *Mother* dye, while he himſelf doth live? And yet, which is more, what if a *Wife* be laid under ground among the dead, ſo he himſelf hath Life and Strength to walk

walk above ground among the living? He can ſet the comfort of his own Life againſt all Sorrow, tho he ſee all in his Family removed by Death; and tho he be left all alone, it is all one to him, for *himſelf alone is all to him.* It was fitter for ſuch a man to have lived alone in ſome Cavern of the Earth, than to have been troubled with Wife, or Children, whom he can part with without any trouble to himſelf.

8. This want of Sorrow in the explained Senſe, is a *provocation to God to afflict a Man more and more, till he is ſenſible of the Affliction, and of the hand that laid it on.* God removes *one Child* by Death, and you have no ſenſe of the breach made in your Houſe, nor ſorrow for it; you do not feel the ſmarting Rod. God removes a *ſecond*, and yet you do not feel it; God proceeds from a *Child to a Wife*, and yet you do not feel it; next he comes unto *your ſelf*, and then you feel, and lays you dead alſo, and makes you as to your Body, till the Reſurrection, to be paſt feeling.

9. Want of Sorrow in this Caſe, makes you *worſe than many Heathens.* They ſorrow too much, and you too little. They are exceſſive; the Man called Chriſtian is defective in his Sorrow. They act more *like men*; the Chriſtian (ſo called) worſe than the *Bruits*, who ſhew their Senſe and Sorrow when deprived of their young.

10. Want

10. Want of Sorrow in this Caſe, *fills Funerals with Diſſemblers*; and they follow the Corps acting the Hypocrite openly in the Streets; he walks with Mourning on his Head, and Back, and Hands, without mourning in his Heart. Others think he ſorrows, but he knows he doth not, and yet he pretends he doth; if People knew him, as he knows himſelf, would ſay, either get a mourning Heart, or put off your mourning Robes. If I have ſaid in your Judgment too much upon the want of Sorrow, bear with me, for I have ſaid it out of a deteſtation in my heart of ſuch, more than brutiſh Temper in many towards their deceaſed Relations, worthy to be lamented, when yet the better they were, by ſome are ſorrowed for the leſs. If you think there are none guilty in this Caſe, it is a ſign you are not much acquainted with People in the World.

CHAP.

CHAP. V.

Reſolves this Queſtion: When is our Sorrow for our Dead, kindly and pleaſing unto God? and when a turbulent Paſſion, and vexation of Spirit, and provoking to God?

USE II. IF your hearts be filled with *Sorrow* for your Dead, and with a *Senſe* of God's hand upon you; examine your Sorrow, what manner of Sorrow it is: For Sorrow, meerly *as Sorrow*, I have not been pleading for, nor reproving the want of, under ſuch a ſmarting Diſpenſation of Divine Providence; which may be the better managed by reſolving the *ſecond Queſtion* propounded, which is this,

When is our Sorrow for the Dead, kindly and pleaſing unto God? And when a turbulent Paſſion, a vexation of Spirit, and provoking to God?

Anſ. 1. Kindly Sorrow for our Dead, and pleaſing unto God, is *joyned with lively Prayer.* What is all our weeping for them in the Grave, without praying to God in Heaven? What is all our Lamentation for them without Supplication

cation to God? And the more kindly your Sorrow is, the more your Heart will relent, and melt, and the more fervent your Spirit in Prayer will be. While they were in their *Health* with you, it may be you tendered up *Sick* prayers to God; when they did *live*, your Prayers were *dead*, and dull, and ſlothful Prayers; when they were *waking* with you, you prayed with them in a drowſy, *ſleepy* manner; when God *rouſed* you by their Death, you prayed after with more Life; when they *fell aſleep*, God *awaked* you to more earneſt and importunate Pleadings with him at the Throne of Grace. If *fear*, leſt Mother and Children ſhould be put to death by *Eſau*, moved *Jacob* to mix his fearing and ſorrowing, with Prayer and Wreſtling; ſhould not *feeling* of the ſtroke of Death upon a *Mother*, a *Wife*, a *Child*, put us on to the like praying to, and pleading with God? If *he*, when his caſe only was, it *may be they muſt die*, now ſhould not *we*, when we muſt ſay, *He, or ſhe is already dead?* If he did it to preſerve life, may not we for the loſs of their Life? He for the good of Preſervation, we under the ſenſe of our Affliction. *Gen.* 32. 9, 10, 11, 24, 25, 26. Hoſ. 12. 4. *He wept and made ſupplication to him.* *Job* loſt ten Children in one day; to expreſs his Sorrow, he *rent his mantle, and ſhaved his head, and fell down upon the ground*; all which he did not under all his former loſſes, till the ſad tidings of the Death of

of his Children were brought unto him: And in all this great Sorrow, what did he do? *He worshipped*, he bowed down before God, and gave Divine Worship unto him by Prayer and Praise. *Job* 1. 19, 20, 21. in all this he pleased God, for in all this he sinned not, *ver.* 22. What if we weep night and day, but pray not neither night nor day? What if we pour out our *Tears*, but do not pour out a *Prayer?* Could we *weep* our selves blind, *kill* our selves with Sorrow, or *rent* our Garments, and *wring* our Hands, and *tear* our Hair, and never Worship, all this is exorbitant Sorrow, turbulent Passion; neither *profitable* to our selves, nor *pleasing* to God, nor *advantagious* to the Dead. Some Persons when one lieth dead in the House, tho on a Lord's day will stay at home and weep, but not go out and worship God in Holy Duties; but when you have any dead, it is better drop your Tears into *God's Bottle*, than with them wash your own *Faces*, or wet your *Hankerchief* from such turbulent Sorrow.

Ans. 2. Kindly Sorrow in this Case *will usher in Sorrow for our Sin*, especially such Sins as at such a time come to our Thoughts, relating to the Persons whose Death we mourn for; as *neglect* of our Duty to them, unjust and ungrounded *grieving* of them, or any sinful and unsutable *Carriage* towards them, when they lived with us. As, *do I mourn for the dead Corps,*

I will

I will ſhed my Tears for omiſſion of my Duty, for the good of the living Soul. That I did not inſtruct them, nor did I pray with them, nor for them; did not teach them how to live, nor help them to prepare to die. When *Nathan* came to *David*, his Child died; when *David* was convinced of his Sin, for which his Child did dye, *David* turns his Sorrow for his dead Child, into Sorrow for his Sin; and laments, and weeps, and wails for the one, *much more* than for the other. Pſalm 51. *Title and Pſalm compared.* So you, *Shall I lament my dead child, and not my dead heart? ſhall I ſhed tears becauſe it is under the power of natural Death, and have not I one tear to drop, becauſe my Soul is under the power of ſpiritual Death? Do I look upon its pale Face, and feel its cold Fleſh, and thereby pierce my ſelf through with many and bitter Sorrows? And do I feel my own cold Affections to God and Chriſt, and all that is good? Do I ſee the deformity of my Soul by reaſon of Sin, and am I more loathſome in the ſight of a pure and holy God, by reaſon of my ſin, and ſhall I be grieved more for the leſſer than the greater evil? Is it not ſin that hath captivated my Soul, worſe than Death that hath taken my Wife, or Husband, my Father and Mother, and carry them Priſoners to the Grave? O my Soul! correct thy Sorrow, and turn the ſtream of thy Tears into another Channel; abate thy Sorrow for the Dead, and increaſe thy Sorrow for thy Sin. If thou Sor-*

row never so much, thy Dead shall live here with thee no more; but if thou Sorrow not for thy Sin, thou must be shut out from living with God for evermore. Natural Sorrow had almost swallowed me up; and for want of Spiritual Sorrow I am in danger of being cast down into Eternal Misery. Therefore, tho I will sorrow for my Dead, I will sorrow more for my Sins: The loss of God, and Christ, and Heaven by my Sin, will be a greater loss, than the loss of my dearest Relation by Death, infinitely greater: The one by my Natural sorrow cannot be recovered; the other by Penitent-gospel-sorrow may be prevented; therefore while I do the one, I will take special care that the other be not left undone.

But if your Sorrow be only turbulent Passion, you add sin to sin in your Sorrow. And instead of sorrowing for former Sins, you will be falling into new, and sorrow neither for new nor old. You will vent your Passion by the actings of Corruptions, saying, *Oh, that I had never been born! Since my Relation is dead! Oh, that I might also dye! God hath dealt with none so bitterly, as he hath dealt with me. My Husband dead! How shall I be maintained? My Father and Mother dead! and I not disposed of in the World; who is there to take care of me? My Wife dead! My bosom Companion dead! the comfort of my Life fallen into the Grave? When I am sick, and in danger of Death, who have I to take care of me, now my meetest help is gone?* How!

is

is *this* your ſorrowing for your Dead? Do you *thus* mingle your Sin with your Tears, and your Corruption with your Lamentation? If your *Father, or Mother, or both* be dead, in your Paſſion and turbulent Sorrow, do you forget that *God doth live?* If your *Husband* be dead, cannot God provide for you *without him*, that did provide for you *by him?* If *Children* dye, is not God more to you than many Children? If your *Wife* be taken from you, cannot God help as much as ſuch a Creature did, or could to bear your Burdens and Afflictions; cannot he *provide or prevent?* Oh, let us bridle our turbulent Sorrows, and vexatious Paſſions, leſt they hurry us from God, and cauſe us to yield to great Temptations.

Anſ. 3. Kindly Sorrow for our Dead will *move us to ſeek for relief and ſupport in a regular way, diſpoſe us to receive Divine Impreſſions by the Word and Spirit of God, and belief of the great Articles of Faith beyond the reach of Reaſon.* *Lazarus* was dead; *Mary* and *Martha* mourned, their *Hearts* were filled with Sorrow, their *Eyes* with Tears, and their *Mouths* with Lamentations. What did they do? Sit ſtill and feed their Sorrow? Give place to Grief, and yield unto dejection and deſpondency of Spirit? Or ſeek out for Counſel and Direction in their ſorrowful Circumſtances? It was told *Martha*, Chriſt was coming; *Is Chriſt coming?*

I ſhall have ſome help from him; he will teach me, and inſtruct me. He will ſay, and do ſomething for my ſuccour and ſupport. Wherefore *as ſoon* as ſhe heard that Jeſus was coming, ſhe did not ſtay till he came, but immediately went out meet to him: *If Chriſt be coming to her, ſhe will be going to Chriſt.* When ſhe met with him with Tears, declared her Sorrow, and the Ground and Reaſon of it; *Lord*, my Brother is dead, but *if thou hadſt been here, he had not died.* What Chriſt ſaid to her, ſhe believed and received, and declares her Faith concerning the *Reſurrection* of the Dead at the laſt day, concerning the *Power and Will* of God to give to Chriſt whatſoever he ſhould ask of him: Concerning his *Perſon*, that he was the Chriſt, the Son of God, that was to come into the World. When ſhe had thus diſcourſed with Chriſt, ſhe returns to her Mourning Siſter *Mary*, ſaying, *The Maſter is come, and calleth for thee.* As ſoon as ſhe heard that Chriſt was near, ſhe roſe up haſtily to go out of the Town to meet him alſo, falls down at his feet, makes known to him the Death of her Brother, and her Faith in his Power; That *if he had been preſent, he could and would have prevented his Death*; for ſhe ſaid, *If thou hadſt been here, my brother had not died.* Chriſt asked, *Where have you laid him*; they and the *Jews* that mourned with them, entreated him to go unto his Grave, ſaying, *Lord, come and*

ſee.

ſee. Jeſus cometh to the Grave, commands the *Stone* that lay upon it to be taken away. *Martha* objects, His *Body is corrupted, for he hath been dead four days.* Chriſt replies, *Did not I tell thee, if thou wouldſt believe, thou ſhouldſt ſee the power of God.* They that wept and mourned, obeyed, and did as Chriſt commanded. His words made an Impreſſion upon them, and they yield Obedience to him, and had Faith in him, even *to and for* the raiſing of the Dead. *John* 11. 19, to 45. Kindly Sorrow leaves room for Faith and Obedience; Faith and Obedience keeps Sorrow from degenerating into a turbulent Paſſion, which is nouriſhed by Unbelief and Diſobedience; and in this Sorrow men can *deride what they ſhould believe.* Luke 8. 49. *Jairus* his Daughter was dead. 52. *They wept and bewailed her.* Chriſt ſaid, *Weep not, ſhe is not dead, but ſleepeth.* 53. *They laughed him to ſcorn, knowing that ſhe was dead.* But Chriſt by his call and command to ariſe, brought her Soul into her again, to the aſtoniſhment of the Father, and the Mother of the Maiden, 54, 55, 56. who in their kindly Sorrow did believe, what others in their turbulent Paſſion did deride.

Tho we have not Chriſt *viſibly*, *corporally* preſent with us in our Sorrow to go unto, yet we have his *Word* to go unto, and his *Miniſters* to go unto, and to hear the words of Chriſt

opened and applied to us by his Servants, and *under such an Affliction*, what Impressions might be made *under a Sermon*, when you hear of *Sin*, the *evil* of it, the *aggravations* of it, the *bitter effects* of it; how will you when Sorrow is already working, be inclined, and disposed to sorrow for your Sin? The *word of God doth tell me, Sin is bitter, and I do find it so. That Sin brought in Death, and I am mourning for such doings of Death by reason of Sin. That the Life of man is short, a vapour, a shadow, and quickly gone, and I do find it so; what else mean these Tears that I do shed for my departed Friend? What else doth mean this Sorrow in my Breast for my deceased Relation, that t'other day was in my Bosom, but now in the Bowels of the Earth?* When you are pressed to prepare for your own Death, by the *Necessity* and *Advantage* of such holy Preparations, you heart will more readily yield now than at another time, when this will be the Language of your Heart, *Speak Lord, and I will hear; make known my duty, and I will obey.*

Ans. 4. In kindly Sorrow for the dead, *the heart is much quieted by returns of prayers made by God, to the Requests that in our Sorrow we made to him.* When we prayed while they lived; and we prayed *that they might longer live*, if our Prayers were consistent with his purpose, *or that* by his Grace and Spirit he would help them to *dye prepared*, and to make

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an happy and comfortable end, and give us grounds of hope, that if they may not live *with us* on Earth, they ſhould live *with him* in Heaven. That if God would take them *from us*, he would take them *to himſelf*; *out of ours*, *into* Abraham's *Boſom*: The one he did deny, which we thought would have been good for us that live; the *other* he did grant, which in *ſober Reaſon*, *and in a compoſed Mind*, we cannot but judge to be better for them; they did dye *contrary to our prayers*; they did dye with peace, and comfort, and hope of Heaven, *according to our prayers*, in our *kindly Sorrow* for them when dead; the Heart is much quieted, the Mind compoſed; we *grive*, but are ſedate; we *Mourn*, but the Spirit is calm within; we *Sorrow* with bitter ſorrow, but our Sorrow is ſweetned, that when God *did deny our prayers*, *he did hear our prayers*; when he denied them in one kind, he heard them in another; which in his Wiſdom he ſaw beſt, for the Perſons prayed for. Thus *David* praying, and faſting, and mourning for his Child when Sick, that it *might live*, *or be ſaved*, *if it died*, when it was dead; his heart was quiet, in hopes that his Prayers were heard, that tho the *Body* was for the Grave, yet the *Soul* was for Heaven, whither he alſo hoped he himſelf ſhould go to it.

So after the Relation is dead, we go and pray againſt the *Workings of Corruption* by reaſon of God's Diſpenſation, that we might not murmur, nor repine, nor charge God fooliſhly for his dealings with us; we find *Sin ſtirring*, we cry to God, and they are *cruſhed*; we feel *Temptations* aſſaulting of us, we call to Heaven for help to reſiſt them, and they are *repelled*; we are ſenſible of our own weakneſs with *Patience*, and due *Submiſſion* to bear ſo great a Trial; God by his Grace comes and makes it *more eaſie than we thought it could have been*; our ſorrow for our dead, being kindly ſorrow, *gives place* to our minding of theſe returns of Prayer; that in *my ſorrow*, I have ſo much leiſure for conſideration, as to obſerve and ſay, *Tho God hath taken away my dear Relation, for whom I prayed, and therefore do ſorrow; yet he hath taken away my Sin, and taken down the power of it, againſt which I prayed, that in my ſorrow I might not ſin, and my ſorrow ſhall not ſo far blind me, that I ſhould not ſee what at my Prayers God hath done for me: He hath taken my Relation from me, but I have prayed he would not take away himſelf, nor his quickning Spirit, nor the ſenſe of his Love, and he hath not; the Creature is gone from me, but God continues with me; the one I ſhall ſee no more in this World, but God I often ſince have converſed with, and he hath ſhewed his Love to me, and ſuch returns muſt quiet my Heart in the time of my grief and ſorrow.*

But

But turbulent ſorrow, not *meerly natural*, but becoming Vitious and Exorbitant by the workings of Corrupt Nature, ſtirred up by the *grievouſneſs* of our Affliction, hinders the exerciſe of Grace, and blinds us that we cannot *ſee*, nay, makes us to deny that God doth hear our Prayers (though he doth) while our Affliction doth remain. *Job* 9. 16. *If I had called, and he had anſwered me, yet would I not believe that he had hearkened to my voice.* God takes a Mercy from you, and yet he gives demonſtrations of his Love unto you; but in your *turbulent* ſorrow you ſay, *You will not believe that God is reconciled to you, you will not believe but his anger and diſpleaſure is kindled, and burns againſt you. He hears your Prayers, but you cannot ſee it, and you will not believe it.* This is ſorrow, not of meer but of corrupt Nature.

Anſ. 5. In kindly ſorrow for our dead, *there will be an hearkning to, and a receiving of Alleviations of our ſorrow propounded to us by men, upon grounds of Reaſon and Religion.* Arguments for mitigating of our grief from the *Promiſes* of God, from the *common caſe* of all Men, even moſt beloved of God, that they have died, as *Abraham*, *Iſaac* and *Jacob*, *Moſes*, *Aaron* and *Samuel*, the *Prophets*, *Apoſtles*, and all *believing Primitive Chriſtians*, and more ſtill *muſt*: From the *happy ſtate* of thoſe that die in the Lord, the *Evils* they are delivered from, the *Good* they are poſſeſſed of, the *Joys* they are filled

filled with, the Holy, Heavenly *Work* they are imployed in, will find Entertainment with you, and will be hearkened to, and considered by you. But *turbulent Passions* of corrupt Nature will put by all that tends to the asswaging of it, after all Arguments from *Reason*, and all Topicks from *Religion*, will refuse to be comforted. Thus *Jacob*'s sorrow for *Joseph*, when he supposed he was dead, was too Exorbitant, when *all his Sons, and all his Daughters* rose up to comfort him, and he refused to be comforted. When if they had not spoken one word of Comfort to him, the very *sight* of so many Sons and Daughters living might have asswaged his sorrow for one (supposed to be) dead. *Gen.* 37. 33, 34, 35. So *Rachel*, *Jer.* 31. 15. *A voice was heard in Ramah, lamentation and bitter weeping, Rachel weeping for her children, refused to be comforted for her children, because they were not.*

Anſ. 6. In kindly sorrow for our dead, *we shall be more ready to justifie God in his dealings with us, and rather accuse our selves than him*, and say, *The Lord is righteous in his ways, and holy in all his works: I have sinned, but he is just; I am bad, but he is good; and though I think his Hand is heavy upon me, yet he hath laid less upon me than mine Iniquities have deserved: Hath he laid my Relations in the Grave? he might have lodged me in Hell. Hath he denied longer Life to one I could have wished might have longer lived?*

ed? he might deny to me Eternal Life. Hath he bereaved me of the Comforts of a Creature? he might deny me all the Comforts of his Spirit. Doth Natural Affection move me to mourn for my Loss? so Natural Reason teacheth me, that God herein hath done me no wrong, because all is his own, in that he is the Maker of all; and the Light of Nature doth instruct me, God might give or take away whatsoever is his own, and I may not call him to an account; saying to him, What dost thou, or why hast thou done so? And whilst my sorrow is not yet risen to be turbulent, I have leisure to look *what Scripture saith, and to see what the light of Grace doth shew. That God hath a right to mine, because he had redeemed them with his Blood, and sanctified them by his Grace and Spirit, and thereby set the Mark and Character of his own upon them; and what had I to do to desire to keep his own with me, when he had a purpose to call them, and take them home unto himself? If I had forfeited the Mercy of their staying with me, God retained his right to dispose of them at his pleasure; therefore tho I have much to say against my self, I have nothing to say against God, or his proceedings with me, in what he hath done unto me, or taken from me.*

But when our sorrow comes to be *turbulent Passion*, we murmur and *think we do well*; we repine, and *justifie* our evil Act; and Sorrow, and think we do well to *sorrow on* till it break over all Banks and Bounds of Moderation, like

Jonah,

Jonah, when God himself did ask him, *Doſt thou well to be angry?* Anſwered yes, *I do well to be angry even to the death? Jon.* 4. 9. In this caſe ſuch a one being asked, *do you well to ſorrow thus*, when you ſee God hath done his holy Will; And all your ſorrow is *unprofitable* to the dead, and *hurtful* to your ſelf? in *Exceſs* of paſſionate ſorrow doth reply, *Yes, I do well to ſorrow even unto death: God hath afflicted me, and I am afflicted, and I am ſorrowful, and will be ſo.* Will you? But pray you take heed what thoughts you have of God the mean while, for in turbulent ſorrow its *hard not to have hard and unworthy Thoughts of God*, and to juſtifie him in the midſt of vexing ſorrows.

Anſ. 7. In kindly ſorrow for our dead, *our Eyes are more clear to ſee our Mercies in our Affliction, and what God continueth to us, as well as what he taketh away from us.* So when Children thus mourn for their dead *Mother*, they can ſee Mercy in a *Living Father*; or for a *Father* taken from them by death, can read (tho with Tears in their Eyes), God's ſparing Mercy in continuing their *Mother*. *Parents* mourning for the death of *one* Child, can take notice of the goodneſs of God in preſerving the *reſt* from the Jaws of Death, and ſay, *Where God hath taken away one, he might have taken two; where two, he might have taken all; he hath taken away ſome, and therefore we ſorrow under*

under his heavy hand, but yet he hath pleased to leave more with us, than he hath removed from us, and therefore in our Affliction come upon us, we can see God's Mercy to us; or if he hath taken more than he hath left; yet we have one still, and in our sorrow for our dead, we can see much Mercy in one Child that doth Live.

But when our sorrow for our dead comes to be *turbulent*, and the Actings of corrupt Affections, the *sense of the Less* of one Relation takes away all *thankfulness* for, and *content* in all the rest. *Parents* setting their Hearts upon one *Child more* than all the rest; and the Love they had to *that one*, did equal the Love to all the other, they loving that most, and too much; God singles that out *first for a Prisoner of Death*, and then the remaining can *scarce* be called Mercies; if moved to mitigate their sorrow for the one that is dead, by the sight of those that live, say, *What tell you us of these, when the other is gone? What are these, tho with us, when the other is taken away from us?* Thus *Jacob* could take no comfort from all his Sons and Daughters, when he supposed his Son *Joseph* was dead, *Gen.* 37. 33, 34, 35. But correct your *turbulent* sorrow, which hinders the sight of God's Mercy in them that live, lest he by death remove them also, and make you groan, and sigh, and sob for them when dead, which you could see no Mercy in, because one did die before.

Ans.

Anſ. 8. In kindly ſorrow for our dead, *we can better ſympathize with others exerciſed with the like dealings of God.* Many can ſorrow for their own dead, that are not affected with the death of the Relations of others; eſpecially ſuch as are turbulently ſorrowful for their own. *Vexing Paſſion in our ſelves is joined with leaſt compaſſion to others*; as we narrow our Love too much to our ſelves; and where Self-love is too much, Love to others is the leſs or none; ſo the ſorrow for the Evils that befall our ſelves, when vexatious and corroding, is leſs or none, for the Afflictions that come upon others. They think their Tears are *few enough* to expreſs their own ſorrows, or *too precious* to be waſted for the ſorrows of others: Theſe are more hard-hearted than *Jews*, who wept with *Mary* and *Martha* for their deceaſed Brother.

Anſ. 9. In kindly ſorrow for our dead *we ſhall be more mindful of our own Death, and ſtirred up to greater Care to make Holy Preparations for it.* As ſoon as *David* did hear his Child was dead, he ſaid, *I muſt go down to it*: When you ſorrow rightly, following your dead to their Grave, you will have ſerious thoughts of your own. *My Wife is gone*, and I ſhall ſhortly follow. My *Husband* is dead, and ſo muſt I be too. Our *Mother* is lodged in the Duſt, and after a while we muſt be carried to lye by her; therefore we will *ſo mourn* that we may reſerve

ſome

ſome Tears of Repentance for our Sin, that as our *Bodies* muſt go to her Body in the Grave, ſo our *Souls* may go to her Soul in the higheſt Heaven.

But *turbulent* ſorrow for the dead is as if they again *ſhould never live*, and hinders their thoughts of their own Mortality, *as if they ſhould never die*. While they are thinking in how many *days* they ſhall Bury their dead, they are hoping how many *years* yet they ſhall live. What *turbulent*, *diſcompoſing*, *beſotting ſorrow* is this, that when theſe Mourners ſtand and ſee the Corps they mourn over let down into the Grave, cannot ſee where e're long they themſelves ſhall be lodged?

Anſ. 10. In kindly ſorrow for our dead *we ſhall be moved to perform our Relative Duties with more Tenderneſs and Kindneſs, with more Care and Love to thoſe Relations that yet are with us.* When the *Mother* is dead, the *Father* muſt ſhew more Care than he did before, or *did need* to do, becauſe their Mother did much eaſe him of it. So when the *Father* is dead, the more the *Mother* ſhould take Care according to her Capacity. When *Father*, *or Mother*, *or both* are dead, the natural kindly ſorrow for them will diſpoſe their *Children* as *Brothers and Siſters* to diſcharge their Relative Duties, and live in greater Love than ever. When *Jacob* was dead, *Joſeph* mourned, all his Brethren mourned, all went up to Bury their Father,

Father, and at his Burial mourned greatly: After this *Joseph* and his Brethren returned into *Egypt*; they remembring how cruel they had been to *Joseph*, said, *Now our Father is dead, our Brother will certainly requite us for all the Evil we did to him*; but *Joseph* was but newly come out of the House of Mourning, and he said, *Fear not, I will nourish you and your little ones, and he comforted them, and spake kindly to them*, Gen. 50. 15, 21. Our mourning for the dead, should end in the mending of our Carriage, and the regulating of our Affections towards the Living. When we are mourning for the loss of one, we should be seeking the Temporal and Spiritual good of the rest that yet are found with us: When God hath made a Breach in our *Family*, for which we sorrow; we must be making up the Breaches of our *Duties*, by filling up what before was wanting. *Death* hath made a breach in our *Houses*, a wide breach which cannot be repaired, (for our Dead shall never be restored to us) and *Sin* hath made a breach in our *Comforts* by the breach it made in our Duties; the mourning for the breach by death in those taken from us, should *issue* in repairing the breaches in our Duties to those that are continued to us. Do we sorrow much for them that are dead, whom we loved *too much* while they did live? Let the greatness of our sorrow for the one, *moderate* our Love unto the other. Do we sor-

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row for our dead, becauſe we did not Love them with *as great a Love* as we ſhould while they were with us; let this ſorrow produce *due greater Love* to them that do remain: If ſorrow for our *dead* do not mend our faults towards the *Living* it is a dead, and fruitleſs, ineffectual ſorrow. The Living ſhould find ſome advantage by our ſorrow for the dead. Were you *froward* in your Family before, and ſhall not your ſorrow *meeken* your Spirit for time to come? Did not you take care for the *Religious Education* of a Child that is dead, and ſhall not your ſorrow for him, and the neglect of your Duty to him, move you to make up to the Living what was wanting to the Dead? Did *not Children obey* their Father before he died? If they mourn kindly for a *dead Father*, will they not yield better Obedience to their *Living Mother*? And ſay, *Dear and Sorrowful Mother, we were wanting in our Duty to our Father when he was with us, for which we are ſorry now he is taken from us, but be not grieved overmuch, and we will ſupply the want of our Duty to him, by making up the more to you, as long as God ſhall lend you unto us: We were a grief to him, but we will be a comfort unto you: We will indeavour to be as good to you as we were bad to him: On his Dying Bed he did complain of us for our ſtubborn Carriage towards him, but, Mother, ſince you have loſt a Loving Huſband, and we a tender Father, for whom you and we do now ſorrow, we*

will carry our ſelves towards you with that reverence, obedience and honour to you, that you ſhall not complain of us on your Dying Bed as our Father did on his.

CHAP. VI.

Reſolves this Queſtion; When is our Sorrow for our dead ſpiritually defective, tho it be naturally abundant? Or, when is it too little as we are Chriſtians, be it never ſo much as we are Men?

USE III. A Caution to the Mourners for their Dead is neceſſary, becauſe ſorrow *as ſorrow*, or ſorrow *as great ſorrow* is not all in this caſe to be minded, but how it ought to be regulated, not only as we are *Men*, but alſo as we are *Chriſtians*. If we *ſorrow not at all* we are unworthy of the name of men, becauſe without the workings of thoſe natural Affections in the *Principle* common to all men. If we ſorrow with *turbulent Paſſion*, vexatious, fretting Grief, we ſorrow *as ſinful men*; we may ſin in our ſorrow as well as in the want of it; Which is worſt let the offending judge. If we ſorrow as the *meer fruit* of Natural Affection, with a kindly ſorrow,

row, and not turbulent, we ſorrow but *as men*, becauſe we do no more than the Human Nature prompts and puts us on to do. But a greater Task lyeth upon us *as Chriſtians*, and to an higher ſtep it becomes us to aſcend in our ſorrow, as we have a *Principle* of Grace higher than all Principles of Nature; and the Scripture a more perfect *Rule* to govern our ſorrow by, to purifie and refine it, than the Light of Nature is. In the *firſt Uſe* we ſpake to ſuch as for want of ſorrow under the Loſs of near Relations, and of ſenſe of God's Afflicting Hand that took them from us, *ſeem not to be men*, while we ſee them to be men; but below the Rank of men, in the ſhape of men. In the *ſecond Uſe* we pointed at them that ſorrowed *as men*, with a kindly ſorrow, diſtinguiſhing them from thoſe that ſorrow *as ſinful men*, with a turbulent ſorrow, vitiated with the Actings of corrupt Nature. In this *third Uſe* we ſhall ſpeak of ſorrow in our preſent caſe, not meerly *as Humane*, but *as Chriſtian*, and diſtinguiſh the one from the other.

Do not think me over-tedious on this *Sorrowful Subject*, for herein I do not only conſult the helping of my ſelf to bear the Hand of God upon me, and the ſearching of my own ſorrow, of what kind it is, but the *common good* of mortal men, whoſe caſe in one Houſe or other, one Houſe or other! In many Houſes in this great City, wherein many Hundreds

die every Week, this must be the common case of many every day. When I sit in my Study, and hear the sound of that which you call the *Passing-bell* in the next Parish to us [*Cripplegate*], *Lord*, think I, how many art thou calling to mourn as well as me and mine! And tho you speak of a *Passing-bell* in common course of Speech, and have not your Hearts affected with the hearing of your Ears, yet *to me* it makes a doleful sound, while I think it is a *Passing-bell*; for *whither* are they passing? their *Bodies* from their Houses to their Graves; from the Company of their Friends and Relations to be Companions of Worms; and their *Souls*, into Eternity of Joy or Torment; to God, and Christ, and Holy Angels; or to the Devil and his Angels for ever; and so pass from us, as no more to return unto us, out of one World into another, and so pass from this to that, as to find no passage from that to this any more for ever.

Those that have past from us to the World of Immortal Spirits, out of Time into Eternity, have left us behind as Mourners not for their Gain, which is cause of Joy, but for our own Loss, which to us is cause of sorrow; and our Duty is to enquire further into the Nature of it; which because *you must die*, may be useful to your sorrowful Relations, or *your Relations must die*, and leave you to mourn for them; and many every day have cause of sor-

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row by the death of some or other, the Case being a common Case, but the Question not a common Question, I shall propound it, and endeavour to resolve it.

When is our Sorrow for our Dead Spiritually defective tho it be naturally abundant? Or when is it too little, as we are Christians, be it never so much as we are Men?

Ans. 1. When we sorrow for *the breach of the Relation made by death*, we sorrow *as men*, tho in great abundance, for so an Heathen may do; but do *not sorrow for Sin as Sin*, committed against God in the neglect of our Relative Duties while the Relation was continued, for so only Christians can do. Tho our Natural Sorrow doth abound in the first respect, it is spiritually defective in the latter respect. Two things taken for granted.

1. Here it is taken for granted, *That the most Loving Relations may Sin and fail in their Relative Duties one to another*; for as much as we cannot yield perfect Obedience to any one of the Ten Commandments, among which the Fifth contains Relative Duties: And *who can say*, tho I have transgressed all the rest, yet *this* I have perfectly fulfilled? I have heard that some have asserted, that they have lived Twenty or Forty years in a Conjugal Relation *with-*

out an angry word, or unkind act betwixt them; if so, might not we say, *O peaceable Spirits that were in these! O rare Example, and seldom found!* But be it so, is there no other Sin in these Relations but anger and angry words? What! Did they *pray* also daily together, or *as much* one for another as they ought, and *as fervently* as they should? Did they *by all ways and means* appointed by God help each other in their Spiritual Concerns as Duty did require? Were there never *no sinful Thoughts* in their Minds one against another? there is one can tell you, *his sinful Thoughts against some Related to him, hath filled his Heart with more sorrow, his Eyes with Tears, and his Mouth with secret Confessions to God, and cost him more Sighs, and Sobs, and Groans in pleading for Pardon for the Sin of his Thoughts* (tho resisted) *than any angry Words or unkind Actions ever did.* For the one might be more easily prevented than the other, because we have a more absolute government over our Tongues and Hands than over our Thoughts. What! Can any Persons in any Relation suppose *Husband and Wife, Parents and Children* say they did never Love *too much*, or at no time *too little?* never did take *too much care*, or never *too little* for their Relations, but had that just proportion and measure of Love to them and Care for them, as the perfect Rule requires: *So much* as God commanded, and *no more* than

than God allowed? For my part, my Prayer shall be, *Lord forgive my Relative Sins*, whilst others boast and bless themselves, and say, *O God, I thank thee I am not in this as other Men be, nor as this Man.* And, *Lord*, let not me be as *Blind* as *that Man*, that can see no Relative Sins to confess to thee, or to be humbled for at thy Throne of Grace, when thou wilt find some to judge him for at the Bar of thy Justice.

2. *The reigning Sins, or Sins of Infirmities what they were, or are, in their kinds, degrees, frequency, and all Aggravations committed in our respective Relations, must be left to the scrutiny of every man's Conscience, or to God*, that was an Eye-witness, if Conscience was fallen asleep; and will be an Impartial Judge, if Conscience for the present perform not its Office of Witness, Accuser, and Judge.

These being granted, that your *Father or Mother, Husband or Wife, or Child* is dead, you sorrow and grieve, you weep and wail, you lament and mourn; there is *your Humanity and Natural Passion*, because your Relation is broke; but where is your *Christianity* in this sorrow, when you had not one Tear (amongst so many) for the *Sins against God and them*, while you stood in that Relation? And yet do not you see, while your natural sorrow is abundant, your Spiritual sorrow is defective, or none at all in this respect? Where are your

Tears for your disobedience to your Father or Mother when alive? Where is the *Husband's* sorrow for undue and unjust grieving of his Wife, sadning her Heart, and sending her by his unkindness to her Knees in secret to open her Case, and pour out her Tears and Soul before God in Prayer? Did you *without cause* make her weep when alive, and shall not this in all your sorrow for her when dead, make you sorrow for sinning against God and her before she died? According as your *Relative Sins* were, more or less, greater or smaller, when the Relation held; it's time, *it's high time* to sorrow for them, when by death it is broke; and so shew your self a *Christian*, as well as a *Man* in sorrowing for your dead. And do this *now*, if you have not hitherto; tho your Father or Mother, Husband or Wife, or Child, be long since dead and turned into dust, *their rotted Flesh and dry Bones, and bare Skull in the Grave do cry to God against you.* Therefore while you sorrow for their dead Bodies, sorrow also for your own sinful Souls, because you sinned so much against them in their Life-time.

2. When you mourn for the loss of *that comfort and delight that you had in loving of them, and in being beloved by them, be your Sorrow never so much, you sorrow only as Men*; for so an Heathen might do; but *you sorrow not for the Displeasure of God*, by reason of those Sins which Con-

Conſcience doth *juſtly* and *truly* charge you with, committed in that Relation; your Sorrow is defective as you are *Chriſtians*: You ſinned *as* you were an *Husband*, and for your ſin God was diſpleaſed; you ſinned *as* you were a *Father*, or a *Mother*, and God was diſpleaſed for your Sin; you ſinned *as* you were a *Son*, or a *Daughter*, and for your Sin God was diſpleaſed; and God hath by Death taken away your *Wife*, your *Child*, your *Father*, or *Mother*; you Sorrow becauſe they are dead, with great Sorrow, and herein you do no more, than a Man or Woman, as ſuch, might do; but you do not Sorrow that *God is diſpleaſed*, which is not ſo much as a Chriſtian ſhould do. You Sorrow, becauſe you are *afflicted*; but where is your Sorrow becauſe God *is diſpleaſed?* You have many Tears for the loſs of your Creature-comforts, but have you dropped one for the loſs of that Comfort that ſhould ariſe from the ſenſe of the Love of God unto your Soul? You mourn for the *ſmarting Rod* that lies upon you; *Nature, Fleſh, and Blood*, will make you feel the ſmart, and cry out, becauſe of it, but you do not grieve; that by the *Sin* in your Relation, you grieved the Spirit of God; that *Grace* muſt inable you to do. Are not you herein like unto a Child that is ſcourged by his Father, he cries aloud, he weeps, and ſobs, he groans,

but

but what is it for? Not becauſe his Father is diſpleaſed, this he is not troubled at, but becauſe of the ſmart and pain that the Rod doth make him ſo ſenſible of. Do not you ſee, he doth not mourn *as he is a Child*, and ſtands in that Relation, but as he hath Fleſh that is pained by the ſtrokes? Might not he cry out under the Rod, and yet be a ſtubborn Child, a diſobedient Child, and not deſire his Father's love in the way of his Duty, nor lay to heart his Father's diſpleaſure for the Evil he hath done? Will you ask me, Sir, *Are you ſure God is diſpleaſed with me, becauſe by Death he hath removed my Relation from me?* I will ask you, *Are you ſure that he is not?* Which doth it look moſt like, Love or Diſpleaſure? And if you are not ſure he is not diſpleaſed with you under ſuch a Rod, ſhould not you ſorrow leſt he ſhould be diſpleaſed? Is the diſpleaſure of God ſo ſmall a thing in your Eye, that the fear of it ſhould not be ground of your Sorrow? And ſay, what if God ſhould be angry with me in what he hath taken from me? What if my Father ſhould be diſpleaſed, and the Death of this Relation be the fruit of it? Is not here ground to ſorrow as a Chriſtian, as well as a Man?

The loſs of a *good Husband, or Wife, Father, Mother, or Child*, is a burden heavy to be born;

born; but the loſs of the *favour of God* is greater, and his diſpleaſure preſſeth more hard upon a Soul ſenſible of it; and therefore prays, O *Lord, if thou rebuke me, let it not be in thine anger; if thou chaſten me, let it not be in thy ſore diſpleaſure*, Pſalm 6. 1. The loſs of a Relation is a Rebuke, it is a chaſtening, and it may be in anger and diſpleaſure; when it is ſo, Sorrow for God's diſpleaſure *as Chriſtians*, as for your own Affliction *as Men.*

3. *When you Sorrow more for the loſs of your Temporal Good by the Death of your Relation, than for the Spiritual Advantage you might have gained by the continuance of their Lives*; You ſorrow too much as Men, but too little as Chriſtians. You may ſorrow for the one, *as well as* for the other; but you ſhould not ſorrow ſo much for the one, as for the other, becauſe the one is better than the other, and the loſs of the one a greater loſs than the other. By their Death you ſuſtain the loſs of ſome *outward* Comforts for your Body, and loſs of ſome *inward* Advantages for your Soul; as now they can *inſtruct* and *teach* you no more, they can *pray* with you, and for you, no more, they can *help* you to anſwer your *doubts* about your Spiritual State no more, nor give you *Arguments* againſt your own Corruptions, or Satan's Temptations any more, nor reprove you for your Sin, nor *comfort* you under your Afflictions,

flictions, nor *exhort* you to be making holy Preparations for Death, nor *direct* you therein any more for ever; nor by their *continued Example* ſtir you up to ſecret Prayer to maintain Communion with God, all theſe were great Advantages you had by the Life of your holy Relations, and by their Death they ceaſe; For this you do not ſorrow, ſaying, *My Godly Father, my Holy Mother made many a Prayer, ſhed many a Tear for me; they pleaded with God for Grace, and Mercy, and Pardon for me; but Death hath broken off the continuance of their Prayers, and what a loſer am I thereby: They did obſerve and watch my Life and Actions; what was Evil, they reproved me for, what was Good they did incourage and countenance me in; but Death hath cloſed their Eyes, that they can now ſee neither Good nor Evil in me, and hath tied their Tongue, that they can ſpeak no more to me concerning the one, nor the other; and who can tell the greatneſs of my loſs for my Immortal Soul, that I am under by their Death?* The like might be ſaid concerning a Religious *Husband*, an holy Zealous *Wife*. Whereforeif you mourn never ſo much for your loſs by their Death, as to your Bodies and outward Eſtate, and not ſo much as to your loſs to your Soul, and ſpiritual Condition, it's more like Men than Chriſtians.

4. *When*

4. *When you Sorrow more for the want of their Company in Life, than you do for want of a ſanctified improvement of their Death*, you ſorrow too much as Men, and too little as Chriſtians: Nature helps you to the one, but it muſt be Grace that muſt inable you to do the other. Your *Father* or *Mother*, *Husband* or *Wife*, or *Child* is dead, and you ſit down, and ſorrow, and ſay, *I ſhall never ſee theſe in my houſe any more, they ſhall never ſit with me at my Table any more, they ſhall lodge in my Bed no more, and dwell with me on Earth no more for ever. I ſhall ſee them no more, whom I did love to look upon; when they were abſent from me a Week or two, a Month or two;* A Month! *a Day or two, how glad was I at their return? If their abſence filled me with Sorrow, their preſence again did drive away my Sorrow, and renewed my Joy. If I parted with them when to go a Journey, I did it with Tears of Grief; but when they returned, I received them with Tears of Joy? If I ſorrowed that they were gone, yet the hopes of their ſafe return did aſſwage my Sorrow. But now they are gone without return: They have taken a long Journey, and never to me will come back again: They were uſe to take their leave, and ſay farewel, till I ſee you again; but now they took their leave*, ſaying, *The Lord be with you*, for *I ſhall be with you no more.* Oh, this word *no more, doth even break*

my

my heart; what my Father, or Mother gone, and ſhall I ſee them no more; my Wife, or Husband gone, and ſhall I ſet mine Eyes on him, or her no more? My dear Child gone, looking on whom did delight my Eyes, and muſt I ſee him no more? I look for my Relations at my Table, but their place is empty, and I cannot ſee them there; I look, but I cannot ſee them. I go to the Chamber where they did uſe to ſit and Work, or to the Cloſet where they did uſe to Pray, but I cannot ſee them there. I ſee the Work, but them I cannot ſee; I ſee their Hand-writing, but them I cannot ſee; I ſee their wearing Clothes, but them that did uſe to wear them, I cannot ſee; to ſee theſe, and not them, doth renew and encreaſe my Sorrow; when I can ſee theſe every day, and no day can ſee them, the more I multiply my Sorrow, and methinks this Sorrow is pleaſent Sorrow; and this Grief is delightful Grief; and when I feel Sorrow added to Sorrow, at the remembrance of them I muſt ſee no more, methinks it pleaſeth me to remember them, tho it grieves me that I can not, muſt not ſee them, nor enjoy their Company, nor my comfort in their Company any more for ever.

Is this your Sorrow? And have you nothing elſe to do than to feed your Sorrow? And pleaſe your ſelf with this kind of Sorrow? What do you call it? *Natural Sorrow?* Sorrow of Men, *as Men?* But where is your *Chriſtian*

Chriſtian Sorrow? And the Sorrow you ſhould have as *renewed, ſanctified Men?* Or ſhould tend by the ſpiritual Improvement of the Death of your Relation to make you ſuch? Should you not ſay, *Is my Child dead, and my Soul not mended by its Death? My Heart as hard, and as worldly as before? Hath God been ſmiting me, and cannot I feel? Hath God been correcting me for my Sin, and cannot I yet grieve and groan, weep and ſorrow for my Sin? Hath Death ſeparated me and my Relation, and do I ſorrow for that? And hath not Sin ſeparated God and me, and do not I ſorrow for this? Do I ſit and ſorrow, becauſe I ſhall enjoy the company of this Relation no more, and have I no grief and ſorrow, that by my Sin I have forfeited the enjoyment of God for ever? Is not God better than the Creature, and the Enjoyment of God better, ſweeter than the Enjoyment of the Creature; and the loſe of God a greater, and more bitter loſs, than the loſs of my Relation? And yet have I ſo many Tears for the loſs of the leſſer, and not one for the loſs of the greater Good? Did I take the Creature for my God, that I ſorrow more for the loſs of it, than I do for the real loſs of him that is indeed the only True, Living and Eternal God? Hath God been laying Gall and Wormwood on the Creatures Breaſt, to wean me from the Love of this preſent World; and do not I improve his ſtroke, to call off my Affections from*

from it? When my Children did live, I then pretended that my worldly Cares was to make Provisions for them; hath God taken them away, and do my worldly care still remain as much as when I had them to provide for? May I not see the deceitfulness of my heart, and turn my sorrow from mourning for my Dead, to mourning for making no better Improvement of their Death? Did I give that Love to them, which was due to God, and now I have not them to love, should not God have my love, and more of it? Did I place so much comfort in their Life, and should not I seek my comforts now from God, when I find my Creature-comforts thus do fail me? Did I take delight in conversing with them, and now that delight is ceased and gone, should not I improve this disappointment, in seeking, and endeavouring after, and labouring for more Communion with God? And if I cannot find this Affliction sanctified to me, should not I sorrow less for the loss of my Relation, and cease mourning so much as I am a Man, and turn my mourning into sorrowing for want of an holy Improvement of my loss, and at last begin to sorrow as a Christian man in this case should sorrow.

5. When you sorrow *more for their Death, than that you are yet so much unprepared for your own.* And that you have improved your time, and means of Grace no more, to get ready

ready for Death, and Judgment after Death, and Heaven after Judgment? Your *Father* or *Mother*, *Husband* or *Wife*, died with well-grounded hopes of Heaven, on their *Dying-bed* conquered the Fears of Death, and rejoyced in the hope of the Glory of God; expreſſed their thankfulneſs to God, that *they had had that Communion with God, the experience whereof did ſo much then delight them, that they would not have been without for all the Riches of the World.* And you are yet under doubts and fears; afraid to think of Death, becauſe you do not know whether then you ſhall be damned or ſaved; becauſe you cannot tell whether you have believed or repented, and yet you ſorrow for them, as men, go ſorrow, becauſe of your own Fears and Dangers you are in.

6. *When you ſorrow more for your own loſs, than you do for your diſcontent, and impatient murmuring at the Hand of God becauſe of your loſs, and do not ſorrow for your exceſſive Sorrow.* Natural Sorrow, when it is vitiated with the acting of corrupt Nature, will ſoon work up to diſcontent and impatience, to repining, and harbouring of hard thoughts, and ſometimes blaſphemous Thoughts againſt the bleſſed glorious God. *If God did love me, why hath he dealt thus with me? If he had a kindneſs for me, why hath he taken his kindneſs from me? If God govern the World by his Wiſdom;*

why doth he take away thoſe that are a comfort to their Relations, and continue thoſe that are a croſs, and a curſe, and a plague unto them? Forbear, ſay no more, think no more theſe Thoughts; but if in your Sorrow, you have ſuch things unworthy of God ariſing in your mind, *ceaſe ſorrowing* for your Dead, and ſpeedily *begin and hold* on to lament, and bitterly bewail ſuch abominable Motions in your hearts, and ſpare your Tears to mourn for this great Wickedneſs, and pray, *That theſe Thoughts of your heart may be forgiven you:* For ſhould God's afflicting hand lay you down at his *Foot*, and doth your corrupt heart let fly ſuch ſinful Actings in his *Face?* Or will you mourn for your Affliction by the Inſtigation of natural Affection, *as a Man*, and not at all grieve and groan, ſigh and ſob, lament and bewail the Exorbitancy of your Paſſion, tho it work to ſo great a Provocation of a Juſt and Powerful God, and by ſuch diſcontent riſen to ſuch an height ſhew your ſelf a *corrupt Man*, and by not ſorrowing for theſe ſinful workings of heart, ſhew your ſelf to be no *Religious Man.*

7. When you ſorrow more for *your outward worldly loſs by the Death of your Relation, than you do for your diſtruſt in the Promiſes and Providence of God to provide for you.* A Wife had a dependency upon her Husband, and Children on their Father under God. *He dies, and*

and their truſt in God dieth with him. What ſhall we do now for a maintenance? For ſupply of our wants? Who ſhall give us Bread to eat, and Raiment to put on? Is not this to mourn more *like an Heathen than a Chriſtian*? Can God provide for you no way but one? By no other means than by him that was an Husband, or a Father to you? You are ſhort in your Chriſtian Sorrow, while you are exceſſive in your Turbulent Sorrow.

8. When *you ſorrow more for the dead Body of your Relation, than you do for the want of greater Faith and Hope, and quieting thoughts of a joyful Reſurrection which ſhould be the Fruit of that Faith and Hope.* You ſee the dead Corps in the Coffin laid in the Grave, thither your Thoughts run daily (when you do not) to mourn over them in the Grave, fixing your thoughts how they putrify and rot, how they conſume and moulder away, and this pierceth your heart. But you do not meditate as one that believes they ſhall live again, and be glorious Bodies; and in this your ſorrow is defective as you are a Chriſtian.

CHAP. VII.

The Second Doctrine, and the general Method propounded.

Doct. II. THat *Christians ought so to bound their Sorrow for the Dead, that it be not excessive and immoderate.*

Am I the first amongst you, whom God by his Providence hath called to regulate my Sorrow for the Death of a dear Relation? Not by many. Shall I be the last among you, that shall be thus exercised? Not by many. Many of you have followed *Husbands* or *Wives*, *Parents* or *Children*, to their Grave; and more of you shortly shall; and afrer that, others shall follow you to your long home, and see you lodged in the Dust. And where there was *Love* in living together, there will be *Sorrow* at your last parting asunder. I understand the Communication of two Religious and Tender Mothers in this place, since I began this sorrowful Subject, that had buried some of their Children. The one said, *I fear I sorrowed too much for my Child, and sinned by excess of Sorrow.* The other said, *I buried mine,*

mine, and I doubt I was not ſorrowful enough: and I fear I ſinned in being ſhort in my ſorrow. To have a due ſenſe of the Death of Relations, and of the hand of God in taking them from us, and yet to keep our Sorrow in due Bounds, is an hard Task that lieth upon us. Two things I have prayed for in my Affliction of this kind, That I might not be unſenſible of God's hand, nor exceſſive in my Sorrow for the outward Comfort of my life removed thereby: And for the helping of my ſelf in both, my thoughts have been ſo long working on this Text, which I might have kept ſecret in my Study, and not have brought them unto you, but the Conſideration of the common Caſe of all (being mortal) that Death will enter into your Houſes, and take your Living from you, and that there are in all, Affections common to Human Nature, which being corrupted, tend to Sin in *over-loving* of them, and *over-joying* in them while they live, and in *over-ſorrowing* for them when they dye, hath moved me to communicate to you, what I thought for my ſelf, that in the like caſe it might alſo be a Guide, and Direction, and ſupport unto you.

In treating on this Subject of Sorrow, that it might be moderate, as becometh *Chriſti-*

ans that have hope, and not like *Heathens* that have no hope of a joyful Reſurrection of the dead (omitting many things in ſo copious a Subject, endeavouring to contract as much as I can), I ſhall caſt my Mattter into this Method.

1. *I ſhall lay down ſome Rules concerning the kind and degrees of Sorrow for the Dead.*

2. *I ſhall give you an account, when our Sorrow for the Dead is exceſſive and immoderate.*

3. *I ſhall ſhew you the Cure, or bring you ſome Remedy againſt exceſs of Sorrow.*

CHAP.

CHAP. VIII.

Contains Eight Rules concerning the degrees of Sorrow for the Dead.

First, THe Rules concerning the kinds and degrees of our Sorrow for the dead, are such as these.

Rule 1. *Our Sorrow is not so much for the Death of a Stranger, as for the Death of a suitable and intimate Acquaintance.* At the hearing of the Death of one, whom we had no Conversation with, we might entertain some Sorrow as he was *one partaker* of the same Humane Nature with us; as he was one that became *liable to Death* by the Sin of *Adam*, the common Parent of us all; as Death is a *penal Evil* upon Mankind, as *Adam*'s Off-spring, and which God would not remit, nor except us from, when he called *Adam* to an Account for the Sin he had committed; and *as he had a Rational and Immortal Soul*, that is passed into Eternity, tho we know not to what State in that Eternity.

Rule 2. *Our ſorrow is not uſually ſo much for an intimate Acquaintance when he dies, as for the death of Relations,* excepr there be ſome other Circumſtances that might alter the Caſe. For an intimate Friend that dieth, the *ſweet Converſe*, the *Affableneſs* of his Carriage, the *Comfort* in his Company, the *Kindneſſes* he hath done, might oblige me to mourn for an evil (as death is) that hath befallen him; for if it would have been matter of ſorrow to me to hear he was Sick, or caſt into Priſon, would not the ſame Principle and Love bind me to ſorrow, when he is lodged in the Grave: But all theſe and ſuch like enumerated Circumſtances there might be in a Relation; and *beſides theſe*, ſome nearer natural Obligation, as partakers of the ſame Fleſh and Blood, in a more immediate ſenſe than all Mankind in *Adam* were; and this might add degrees of ſorrow to what is the ſorrow for an intimate Friend when he dieth. For being nearer by Bonds of Nature to us, the greater the ſorrow when by death thoſe Bonds are broke aſunder.

Rule 3. *The nearer the Relation is, uſually the greater is our ſorrow for the breach thereof by death*: So ſorrow for thoſe that are near

near us by *Conſanguinity* ordinarily exceeds the ſorrow upon the account of meer *Affinity*. So alſo the ſorrow of Parents for the death of Children, and of Children for the death of their Parents, being nearer in Blood, ariſeth to greater degrees, than that for others more remote. But the *Conjugal Relation* being the neareſt, whereby *two* become *one Fleſh*, and breeds the ſtrongeſt Affection, the diſſolving thereof by death, begets, and feeds, and maintains the greater grief, pierceth deeper, and is more hardly born. For death cannot deprive us of a nearer Mercy than a part of our ſelves: As Children are by *Multiplication*, Husband and Wife (that walk ſuitably to their relation) by ſuch an *Union* that cannot be diſſolved but by death. Therefore that Relation that calls for the ſtrongeſt Love of all others, while it holds; the diſſolving of it calls for the greateſt ſorrow, when death doth cauſe it. If a Man muſt forſake his moſt Loving Father, and his moſt Tender Mother, to dwell with his Wife, becauſe of greater *Love* he ought to have to her, then he ſhould have greater *ſorrow* for the death of this Relation than for the death of Father or Mother. For proportionable to the Love and Joy in the Object injoyed muſt be our ſorrow, when we are totally and finally deprived of it.

Rule

Rule 4. *The more persons did answer the obligation of a Conjugal Relation in mutual, real, constant Love to, and care of each others Temporal, and Spiritual, and Eternal Welfare, the greater degree of sorrow as to the loss of the Survivor there may and ought to be*: Though these may part at death with greater Comfort, because they filled up their Relation with Duty in time of Life. The more Fear and Love to God, the more Love and Care concerning their Relations, the more Conscientious performance of Relative Duties, the more meekness of Spirit, the more kind Carriage and Sweetness of Temper and Disposition, the most suitableness in all respect there was in both, the more grievous the separation by death to the Survivor must be: And who can forbear to sorrow for so great a Loss, when he doth sit solitary, and ponder deeply how great it is?

Rule 5. *A Wicked Husband that is a constant Curse, and a daily Cross unto his whole Family, whose Wife is in a worse condition for Body and Soul, than if she were a Widow, and whose Children by reason of his want of Affection to them, and Care for them, are more exposed to Ruine, than if they were Fatherless*,

leaves

leaves little reaſon behind him, why they ſhould grieve and ſorrow for his Death upon their own accounts. For *who can* ſorrow for a deliverance from a daily Croſs? *Who can* grieve for being eaſed of a Burden under which they ſo long did groan? *Who can* ſorrow upon their *own* account that one is gone that did rather Hate than Love them, and filled their Hearts with daily ſorrow, their Eyes with flowing Tears, and their Mouths with Heart-piercing Complaints? And why ſhould any *diſſemble ſorrow* for ſuch, by whoſe Wickedneſs and Sin againſt God and the Family, God was diſhonoured and the Family ruined, when by death he is taken off from doing ſo upon Earth any more? Do you ask, who ever taught this Doctrine before? *Job* did, *Job* 27. 13. *This is the portion of a wicked Man with God, and the Heritage of Oppreſſors, which they ſhall receive of the Almighty.* 15. *Thoſe that remain of him ſhall be buried in death; and his Widows ſhall not weep.* Were there ever any ſuch Widows? Yes, *Pſal.* 78. 64. *Their Prieſts fell by the Sword, and their Widows made no Lamentation.*

Rule 6. In mourning for ſuch Relations that *neither did their Duty to God, nor to their Family, but lived to God's diſhonour and their daily*

by grief, and died without Repentance for both, our sorrow must be for their sakes, and not our own: For the ungodly and unnatural, as dying impenitently in their Sins, and for the Loss of their Souls, and Misery in the other World, as *David* did for *Absolom*; for tho our grief for them cannot mitigate their Torments, nor our Tears quench their Fire, yet it cannot but be a grief to us, that our Relations should live and die in their Rebellion against God, and neglect of their Duties towards us, but did dishonour God whom they should have glorified, and overthrew the Family by their Sin and Wicked Lives which they should have built up and maintained: And as for their *Sin* while they lived, so dying impenitent for their *Misery* after death. The death of some puts an end to those Troubles, and Disquiet, and Crosses which they caused in their Families while they lived, that for their *own sakes* the Living cannot find a reason why they should mourn because they are dead. But when they consider their death was the beginning of their Intolerable and Eternal Misery, for *their sakes* they cannot but give place to sorrow: For while these Thoughts are working, *my Husband is dead, and his Soul is Damned*; it will be hard to keep sorrow from the Heart. And tho such sorrow doth not prove the Damned

Damned Soul, yet *unaccountable* ſorrow is not eaſily caſt off: Nor can we always ceaſe to ſorrow, when we cannot give a reaſon of any good that is the fruit of our ſorrow. But yet a reaſon will be here ſuggeſted, it was *my Husband, or Wife, or Son, or Daughter* that lived wickedly, and died impenitently; and the Soul of one *ſo near* is loſt, is for ever loſt. And *Religion* teaching us that the Souls of ſuch are miſerable, *Nature* will be working in us to lament their Miſery; and this is ſorrow for *their ſakes.*

Rule 7. *In mourning for thoſe that lived holily towards God, and Conſcientiouſly in their Relative Duties towards us, our ſorrow is for our own ſakes more than for theirs*: The common ſaying *our Loſs is their Gain* teacheth that the ſorrow is for the Loſer, and not for the Gainer: And indeed if we ſearch to the bottom of our ſorrow, to find the reaſon of our ſorrow for thoſe that *lived to the Lord, and died in the Lord, and after death do live glorioufly and happily with the Lord*; it will appear we are ſorrowing more for *our ſelves* than *for them*: We call it *mourning for the dead*, when it is indeed mourning *for our ſelves yet living*; for let us enquire,

1. Do

1. Do we mourn *becauſe their Souls are perfectly Holy and Happy with God and Chriſt above?* No, this is matter of our Comfort, Delight and Joy. Did not we earneſtly pray for them, *ſick and well*, that when they left Earth they might be received up to Heaven? And do we ſorrow that God heard our Prayers, and hath ſaved their Souls? Do we thus take on for this? Are our Tears ſhed becauſe God hath Crowned their Grace with Glory? Are we grieving on Earth becauſe they are rejoicing in Heaven? Are we groaning here, becauſe they are triumphing there? For ſhame we cannot ſay, this is the reaſon and ground of our ſorrow, and that in this reſpect it is plain we do not ſorrow for their ſakes.

2. Do we mourn *becauſe they are fallen aſleep in Jeſus? Becauſe they are gone to reſt in their Beds?* Becauſe their Bodies in that ſtate in which they are, *remain united to Chriſt?* Are theſe grounds of ſorrow? Should we weep, and waſte our Tears becauſe theſe things are ſaid of them? Or is it not matter of Comfort and Joy unto us, that it is ſo well with their very Bodies, as theſe things declared by God himſelf do import unto us? Is it not better *to die in Chriſt than to live in Sin?* Is it not better to ſleep in Jeſus than

than to be naturally awake, and ſpiritually aſleep in Sin? Is it not better for the Body to lye ſtill, and reſt free from Actings of Sin, than to be able to walk in a conſtant courſe of wickedneſs? Is it not more matter of Comfort to have the Bodies of our Friends *united* to Chriſt in the Grave, than to have our Relations above ground *ſeparated* from Chriſt, and not united to him? If it be, let us ceaſe *over-ſorrowing* for them with whom it is better, tho in the Grave, and begin to ſorrow for thoſe with whom it is worſe, tho they live with us. Which is matter of greater ſorrow, *a departed Saint, or a living Sinner*? And ſhall we drop more Tears for one departed Saint than for *twenty* living wicked Relations? Why ſo? When all theſe wicked ones are in danger of Hell, but the departed Saint is paſt that danger: The ungodly that do live are in danger of Eternal Torments both as to Body and Soul: The departed Saint is paſt the danger thereof, both as to Body and Soul: For when the Soul is once ſafe in Heaven, the Body is for ever paſt all danger of Hell. Is this it that we ſorrow for? No verily, we do give thanks to God, that the Body is in theſe Circumſtances, though in the Grave.

But

But you ſay, you mourn becauſe *they are dead, and taken from us.* Dead! But are not we ſpeaking to *Believers* that live, concerning departed Believers? And ſhould not we believe what God ſaith concerning them? And think and ſpeak of them in their Graves, as the Scripture ſpeaketh. See what the Living God ſaith concerning their Bodies, and ſay if you ſorrow for *their ſakes* becauſe the Bodies of your departed Relations are of that number that *ſleep in Jeſus*, 1 *Theſ.* 4. 14. And that reſt in their Graves as in a Bed, made eaſie by Chriſt's Body lodging there before theirs: *Iſa.* 57. 2. Look upon the Circumſtances of their Bodies with a believing Eye, through the Glaſs of Scripture, and change the manner of ſpeaking, common to the bad, into Scripture Language peculiar to the good, they ſay, *He or ſhe is dead*; do you ſay, *He or ſhe ſleeps in Jeſus*, and do you indeed try if you can ſorrow for that?

3. If upon Scripture grounds believed and improved *we have no reaſon to ſorrow for the ſakes of our holy Relation that are dead; for what do we ſorrow, and for whom?* Is it becauſe we have not the Comfort of their Company? Is it becauſe we are deprived of that good

good by their falling asleep in Jesus, which we enjoyed while they lived with us, either in reference to our own good Temporal or Spiritual? And is not this sorrowing *for our selves more than for them?* For can we say we sorrow because *they* have not the Enjoyment of our Company, when they were such that we are groundedly satisfied that they have the Enjoyment of God in the Company of innumerable Angels and Saved Souls above? And tho *they* loved our Company while they lived, *do we, or can we* think that they are not better pleased with that Society where now they are? Or that tho *we* sorrow for want of them, that they sorrow for want of us? *For want of us!* If we want them, they want not us. And if we sorrow that they continued no longer with us, they rejoice at what we do sorrow. And shall we sorrow at that for which they do rejoice? Upon a due debate with our selves in a *composed frame* of Mind, when the hurry of *passionate* sorrow is over, we see we might change the form of speaking of mourning for such of our dead, and more rationally call it *a mourning for our selves* because of the loss we sustain while we live, by their falling asleep in Jesus.

Rule 8. *Our ſorrow for the dead, that died in final Impenitency after they had lived wickedly all their days, ſhould not be ſuch as doth deprive us of all our ſpiritual Delight and Joy in God, and make us unfit and uncapable for the performance of thoſe great Duties we ſtand engaged unto to God and Man.* It is indeed an Heart-piercing conſideration to ſit in our *Mourning Chamber*, and think, *my Husband, Wife, Son or Daughter is Dead, and Buried, and Damned too*: To think the Body is meat for Worms, and the Soul a prey to Devils: That the parts of one *ſo near* us, being ſeparated, are ſo diſpoſed of, as that one is lodged in a dark Grave, and the other caſt into outer Darkneſs and Eternal Torments, which wounds ſome ſo deeply as brings them near unto diſtraction, and ſit and aggravate their ſorrow, ſaying, *The death of my Relation I could bear, but the Thoughts of his Damnation do preſs me down*; that I have loſt him is a loſs under which I could find ſome Comfort to ſupport me; but that his Soul is irrecoverably loſt, and that it is under the loſs of God, and Chriſt, and all the Happineſs of Heaven, and is fallen into the Company of Devils, and all the Miſeries of Hell; the more I think of it, the more my Soul refuſeth to be comforted;

forted; the deeper is the Wound, and the greater is my ſorrow.

But yet in this ſorrowful caſe take heed of *ſinning* in your ſorrow; for *by Sin* you *deſerve* to follow him both to Grave and Hell. Take heed *of Sin*, which doth expoſe your own Soul, to be caſt into the lamented condition of your *Dead and Damned Relation*: I ſay the third time, take heed of *ſinning* in your ſorrow, for ſuch ſinful ſorrow muſt be ſorrowed for, and when you have by ſinful, exceſſive, turbulent ſorrow, contracted guilt upon your own Soul, you muſt bitterly bewail ſuch Sin; and ſorrow *for your own Sin*, added to the ſorrow for his damnation, will make you a Man, a Woman of ſuch ſorrow that will be indeed an heavy load, and a burden that will bow you down.

Becauſe it is a Caſe *too common* for godly Parents to have wicked Children, and ſo other Relations, to have ſuch as live and die impenitent, upon whoſe account they are filled with diſtracting ſorrow; I ſhall propound theſe following *Queſtions* to their ſerious Thoughts, and by that time they have given a ſober, conſiderate Anſwer to them upon due deliberation, may ſee cauſe of ta-

king heed that they do not go beyond the due Bounds of ſorrow *in this caſe*; or if they have, to go and ſorrow for their ſorrow, and ſo reſtrain it, that their unqueſtionable duties might not (by reaſon of it) be neglected.

CHAP.

CHAP. IX.

Eight Queſtions propounded to ſuch who pierce themſelves through with almoſt-diſtracting ſorrow for thoſe that lived wickedly, and died impenitent.

Q. 1. *DID you ſorrow for their Sin while they lived, as you do for their Damnation* (dying impenitently) *now they are dead?* Did you ſhed as many Tears for the one, as you do for the other? Did the one cauſe as deep abiding ſorrow in your Heart as the other doth? *If it were ſo*, your ſorrow for their Sin might aſſwage your ſorrow for their Damnation, becauſe you ſorrowed for the cauſe as well as for the effect: For *that* whereby they did diſhonour God, as well as for their Miſery that hath befallen them: *If it were not ſo*, what kind of ſorrow is this, that you ſorrow for the *hurt* of a Creature, and did not ſorrow for that *diſhonour* which that Creature did to God? What kind of ſorrow do you call *that*, wherein the *Miſery* of a Creature lyeth nearer to your Heart, than his *Eclipſing* and Clouding the *Glory* of God by his Sins, and Impenitency under

them, ever did in the time of his Life? Examine by this ſorrow for the Creatures Miſery, and not for God's diſhonour by his Sin, which was in your Eyes and eſteem the greateſt evil, *ſin againſt God, or the Creatures ſuffering for his Sin?*

Q. 2. *Did you do your Duty while they lived, to recover them from a ſtate of Sin, that they might have prevented this Damnation, you are now ſo ſorrowful, that by final impenitence and unbelief they are fallen into?* Did you ſeriouſly admoniſh them of their Duty, reprove them for their Sin? Warn them of the Wrath to come? Tell them of their danger, the Extremity and Eternity of thoſe poſitive Torments, and the greatneſs of the Loſs of God, and all the happineſs of Heaven, their wilful ſinning did expoſe them to? Did you call them to Repentance, and ſhew them the neceſſity of forſaking Sin, and turning unto God, and of Faith in Chriſt, and ſincere Holineſs, that they might eſcape the Damnation of Hell, and be partakers of Eternal Glory in Heaven? And when you did not prevail with them, did you go to your Knees and pray *to God, Lord change my Husbands Heart, convert and ſanctifie his Soul, that when he dies he might not be Damned? Lord, ſhew my Son his Sin and*

and Danger, convince him, melt and break his Heart for Sin; awaken his Conſcience, make him feel the burden of his Sin now, that he might not bear the heavy Load of thy powerful Wrath for ever: Tho he ſhould be Poor, yet let him not be wicked; if thou wilt not give him Riches, yet give him thy Grace; or if thou haſt given him the one, good Lord deny him not the other: Afflict him in this World rather than Damn him in the next: Deal as thou pleaſeſt with him in Temporals, but deny not my Prayer for him, for Special, Spiritual Grace, and for the Eternal Salvation of his Soul. If you did your Duty, *you may have peace on Earth, tho he hath no reſt in Hell*: And the remembrance of this may be your Comfort in your ſorrow. *If you did not*, it is ſafer for you to ſorrow *that you ſinned*, than that *he is Damned*; while you neglect to ſorrow for the neglect of your Duty in endeavouring to prevent his damnation. Sorrow for his Miſery will never help him out; but penitent ſorrow for your own Sin is one appointed means to eſcape that Miſery you lament that he is in.

Q. 3. Which is moſt fitting in your Reaſon and Judgment, *That God ſhould be juſt in the Damnation of an impenitent Sinner, tho he were your Relation; or that he ſhould deal*

with his ſeparated Soul in a way of Mercy, contrary to his Truth, becauſe he was your Relation? Is it not more fitting that God ſhould puniſh him for ever for his final unbelief, and impenitent hardneſs of Heart, *tho* he were your Husband, or your Son, than that God ſhould violate his own word in ſaving him in an unconverted ſtate, *becauſe* he was your Husband, or your Son? Do not you know that God is no reſpecter of Perſons? *Rom.* 2. 11. And would not this be a reſpect of a Perſon, to ſave him in his Sin, when he died in his Sin *meerly becauſe* he was while he lived ſo related unto you? Think of this to quiet your Heart, and make your ſorrow leſs Paſſionate, but more Rational, and ſo more moderate: For is not his damnation more grievous to you, *becauſe he was yours*, than the damnation of another never related to you, tho the Soul of the one is equally Immortal and Miſerable as the other? And why ſhould you have harder Thoughts of God in your ſorrow for puniſhing yours, *becauſe yours*, than of puniſhing of *others*, when *yours* were equally ſinful in Life, and equally impenitent at death, as *others* were?

Q. 4. *Is not God and Chriſt the only Saviour of Souls, infinitely more merciful than you?*

you? And yet if the Father of Mercies, and the Saviour of Sinners do approve of the Damnation of your impenitent *Husband*, or *Wife*, *Father*, or *Mother*, *Son*, or *Daughter*, why ſhould you be filled with turbulent, diſquieting ſorrow? Should *you* appoint to him the *meaſures* of his Mercy, or the *Perſons* he ſhould ſhew it to? Doth he owe it to you or them, or any other? Is it not free, ſo that *he may have Mercy on whom he will have Mercy, and Compaſſion on whom he will have Compaſſion? Rom.* 9. 15. May not God act *as a juſt* God, but you will ſorrow as if he were not *a Merciful* God? If the moſt Merciful God, and Compaſſionate Saviour approve of the Everlaſting Puniſhment of your Impenitent Relations, *as an Act of Juſtice*, and therefore *good*, and therefore *amiable*; Why ſhould you ſo exceſſively grieve, as if your Mercy was beyond the Mercy of the Father and the Son?

Q. 5. *Have not you more cauſe to Joy and Rejoice at, to give Thanks and Praiſe to God for your well-grounded Hopes of Heaven, than to diſcompoſe your ſelf for this Work by your vexing ſorrow, becauſe others are loſt without hopes of finding Mercy?* What if the neareſt to you in Relation ſhall for their wilful, final

nal refuſing of Remedying Grace periſh for ever; ſhould not you admire and magnifie, praiſe and celebrate the free diſtinguiſhing Grace and differencing Mercy of God to you, that you ſhall be for ever ſaved? And ſay, *Will God ſhew Eternal Mercy to me, when he will pour out his Eternal Wrath upon my Father or Mother, Brother or Siſter, Husband or Wife, or Child? What was I more than they, that they ſhould be Damned, and I ſhould be ſaved, after Death? Was not I equally involved in the Guilt of* Adam's *Sin as they were? Was not I born a Child of Wrath as well as they? Was not my Heart as bad, my Sin as great, my Nature as corrupt as theirs was? Was not I as backward to good, as prone to evil as they were; and it may be more too? Should not I with others cry out and ſay,* Eph. 1. 3. *Bleſſed be the God and Father of our Lord Jeſus Chriſt, who hath bleſſed us,* (and me amongſt them) *with ſpiritual bleſſings in heavenly places in Chriſt? Should not I give thanks and praiſe to God for bleſſing me with ſuch bleſſings which tend to Eternal Glory, which Chriſt hath purchaſed, promiſed, prepared and poſſeſſed for me, tho others near to me are Curſed with an Everlaſting Curſe in Helliſh Places, juſtly inflicted on them for their Sin, and continuing finally Impenitent under the ſame?* And can you be lifted up in ſuch high

praiſes

praiſes of your God for his Mercy to you, when you are ſo caſt down into depths of ſorrow at the Thoughts of God's puniſhing Juſtice with others?

Q. 6. *Do not the Holy Angels and Bleſſed Saints above, know as much of the Torments of Hell, and of the Miſery of the Damned as you do, and yet are they filled with ſuch ſorrow becauſe of any being there, as you are?* Do ſaved Souls above ſorrow there becauſe they do not find the Souls of others there whom they knew on Earth, and were Related to, that died before them? As they do rejoice to ſee others there whom they were here acquainted with and Related to? And will you pretend to be more Compaſſionate and Merciful than Angels and Saints in a perfect ſtate of Bliſs and Glory?

Q. 7. *Shall not you your ſelf, being a Penitent Believer, approve the Righteous Sentence of Damnation upon thoſe that were your neareſt Relations in this World, but died impenitently in their Sins?* Do not you know the Saints ſhall judge the World; final-unbelieving Men, and Apoſtate Angels? 1 *Cor.* 6. 2, 3. And ſhall you ſorrow then, or rejoice at the Condemning Sentence of Jeſus Chriſt upon

upon all the ungodly, tho many of your Relations should be amongst them? And if you are to come as near to pleasing of God, and being pleased in what he doth, *now* as what you shall hereafter be, why should you have so much vexing sorrow at that *now*, for which you shall have none in that day, tho others be condemned? Do you think this *Self-tormenting* sorrow for the Damned proceeds from such Mercy in you to them in your imperfect state on Earth, when you shall have no Mercy to them, nor sorrow for them in your perfect state in Heaven?

Q. 8. *Should not your Zeal for, Love to, Desire after, Delight in the Glory of God, overpower, and overcome all your passionate sorrow at the concernment of the Creature?* Is your own Salvation to be sought *in subordination* to the Glory of God? And would you have the Salvation of *yours* stand in *competition* with it, or be preferred before it? Would you have God lose his Glory in giving Being to your Relations? If they *did not*, and indeed *would not* glorifie him by penitent *confessing* of their Sin, by serious *turning* to him, by thankful *consenting* to a Saviour freely and frequently offered to them, but went on in Sin, *despised* his Grace, and

and *slighted* his Mercy, and *abused* his Patience, and *finally refused* the only Saviour, and all this to his Dishonour in this World, (while they lived), would you have God also to lose the Glory of his *Justice*, *Holiness*, *Power* and *Truth* in not punishing them for their Sin thus persisted in (when they died) in the other World? Should you *so sorrow* beyond all bounds, when you mourn for their Death, to mourn so much for their Damnation, when God most righteously glorifieth himself in most just punishing them for their Sin, who by their Sin did so wickedly dishonour him?

As for the Eternal state of Infants whom the sorrowful Religious Parents follow to the Grave, and lodge them in the Dust, I shall not now discourse it; but think they are to hope well concerning them; and tho they be their Parents, not to take upon them to be their *Judges*; and when they have passed a Sentence upon them according to their [ungrounded] fears, next torment themselves, and pierce themselves through with self-wracking Sorrows.

CHAP.

CHAP. X.

The Ninth and Tenth Rule. Five Reasons for great Sorrow for the Death of Miniſters.

Rule 9. *OUR ſorrow for ſuch as die full of Days, and full of Grace and Hopes of Glory, ſhould not be ſo deep as for ſuch that are holy, but taken from us in the midſt of their Days.* When an Holy Perſon, Converted when Young, hath led an Holy Converſation, filled up his Duties in his General and Particular Calling, been uſeful and ſerviceable in his reſpective Circumſtances, hath fought a good Fight, hath kept the Faith, and finiſhed his Courſe; when the Leaſe of Man's Life, [Seventy years] is almoſt out, is ripe for Heaven, and Nature is worn, parts of the Body decayed with Age, and with ſuch a Conſtitution in a Courſe of Nature could not live much longer, but with grief and pains, with aches and groans, *like ripe and mellow Fruit* without violent ſhaking fall to the ground, we have more cauſe to *give thanks to God* they lived ſo long, ſerved him ſo much, were uſeful ſo many years, and

and ſuch a long-ſtanding Comfort to Relations, than to be bowed down with ſorrow, to be filled, ſtraitned, and loaded with grief that they died at laſt. Wherefore the *Survivors* of ſuch ſhould reckon up their Mercies, take an account of their many Comforts, and remember Bleſſings *old and new*, had and received in the long Enjoyment of ſuch a Relation in Life, and then let *thankfulneſs and ſorrow, joy and grief contend for Victory*, and ſtrive which ſhould exceed the other; and when all is laid together, and duly weighed by a Soul that is deſirous that God ſhould have the praiſe of his manifold Mercies in a Relative ſtate almoſt for *Forty years*, as well as himſelf have a ſenſe of his loſs, if *Nature* prompt him to be ſorrowful, *Grace* would provoke him to be thankful; but yet if the Conteſt remain, as his Condition is mixt with Mercy and Affliction, ſo let his frame of Heart be mixt with a Tincture of both; and let them take their turns, that one while he may be ſorrowful for his loſs, another while be thankful for ſo many Mercies before that loſs did befall him.

Rule 10. *Our ſorrow for the Death of Godly and Zealous Men that were in a Publick Station and Capacity admits of greater degrees than*

than ſorrow for our own Relations as private Perſons. Tho our ſorrow for theſe may be more *ſenſitive and paſſionate*, yet the ſorrow for the other may exceed in degrees, as more *Judicious and Rational.* Sorrow for Godly, Religious, Zealous *Magiſtrates*, for Able, Holy and Laborious *Miniſters* when taken away by Death ſhould be more *extenſive and intenſive* than for others that did only live a private Life; that is, there ſhould be more Mourners in number, and all theſe ſhould mourn with greater degrees (at leaſt) of *Rational* ſorrow for publick Perſons than for private. Thus all *Judah* and *Jeruſalem* mourned for *Joſiah* with a very great mourning, 2 *Chron.* 35. 24, 25. When *Samuel* died, all the *Iſraelites* were gathered together and lamented him, 1 *Sam.* 25. 1. The hearing that a *Miniſter is Sick*, ſhould fill many Hearts with much ſorrow. The hearing that he is *recovered* is matter of Joy, *Phil.* 2. 26, 27, 28. But the hearing that *he is dead* ſhould multiply the ſorrow of many. And there are great Reaſons of great ſorrow for the death of ſuch.

1. The Death of ſuch publick Perſons *is a publick loſs.* And the more general the loſs is, the more general the ſorrow ſhould be. When a *private Perſon* dieth that was godly,

godly, as he was a Praying Chriſtian many are loſers by his death, for he prayed for many while he lived, yea, for all Mankind in common, and for the Church of God in ſpecial; and therefore ſuch a Man's death ſhould be lamented by many; but when a *Publick Preacher* dieth, many do loſe his Preaching Labours, as well as the benefit of his fervent Prayers, and all that are loſers ſhould be Mourners.

2. The death of ſuch *is a Spiritual Loſs*. Can we ſorrow for the Temporal Loſſes that befall us by the death of private Perſons, and ſhall we not ſorrow for our loſs in Spirituals by the death of ſuch that in their Life were helpers of our Souls in our way to Heaven? Was he a *Spiritual Father* to many, and might have been to more? Is a *Spiritual Birth* a greater Mercy than our *Natural* Birth, And ſhall our Natural Parents be lamented when they die, and no ſorrow for the other, when they can Preach to us, and Pray with us, and for us no more? How many Perſons may one Miniſter inſtruct? What a number might ſuch a one *at once*, and from day to day teach and direct in the way to Eternal Salvation? And when ſuch a one dieth, what

a loss would it be, if God in Mercy did not raise up others when he falleth into his Grave?

3. *By the Life and Labours of such, the Kingdom of Sin and Satan is battered and shaken, and the Kingdom of Christ is encreased and carried on*; therefore all that are desirous that the Devil's Kingdom should be destroyed, and the Kingdom of our Lord Jesus should be promoted and propagated, must be mourners, *in Heart, tho not in Habit*, at the death of those that God did please to use for the one, and for the other.

4. *Such sorrow argueth our selves to be of a publick Spirit*, and not to have such little narrow Souls as to be only concerned for our Carnal Self-interest. You are afflicted in your own Person, or in your own Family; and you sorrow and mourn, who will thank you for it? What Grace or *good Nature* is manifested in your selfish sorrow? Or who will call this *good Nature* in you, when you are so selfish to sorrow only for Self-concerns?

5. *The Labours of Godly Ministers in their Life, have immediate reference to your holy Living, to your happy Dying, and to your Well-being*

to all Eternity. Is there any thing in this World concerns you more than to lead an holy Life, to die an happy death, and to be saved when you die? Do they die that should direct you in all these? And is there no cause of sorrow for the death of such, which puts an end to all their Labours?

CHAP. IX.

Resolves this Question, When is our Sorrows over for our Dead, excessive and immoderate?

THE Second Part of the propounded Method in treating of this sorrowful Subject, is to shew, *When our Sorrow for our Dead, is excessive and immoderate?*

That in some it is *Defective*, especially in ~~*Spiritual* Respects, hath been already shewed~~, and wherein it doth come short of what it *ought* to be; that it is *excessive* and *immoderate* in others, the *Practice* of many deprived of their Relations by Death, is a visible Proof, and the *Caution* and *Charge* given in the Text, doth suppose that some do exceed the bounds, and that their Tears do overflow the Banks of Moderation, and make a *Land-flood* in their Families.

So far as it hath already been discovered to be *turbulent*, it is excessive; which here should be reviewed; to which some more might be added.

The

The *Apoſtle's* Golden Rule ſhould be our Chriſtian Directory, for the moderating of our *Joy* and *Sorrow*, in having or loſing the outward Enjoyments of this Life. 1 *Cor.* 7. 29. *But this I ſay, Brethren, the time is ſhort; it remaineth that both they that have wives, be as though they had none.* 30. *And thoſe that weep, as though they wept not; and they that rejoice, as though they rejoyced not; and they that buy, as though they poſſeſſed not;* 31. *and they that uſe this world, as not abuſing it: for the faſhion of this world paſſeth away.* In which Rule we might note theſe things. (1.) *Some* have their Wives, Husbands, Parents, Children yet continuing with them: *Others* have none, becauſe by death taken from them. 2. *Thoſe* that have them, are apt to *over-joy* in them; *thoſe* that have loſt them, are prone to *over-ſorrow* for them. (3.) *Thoſe* that have them, ſhall ſhortly be in the ſame circumſtances as thoſe that are by death deprived of them: *Ours are dead, and yours ſhortly will be ſo.* Life is ſo ſhort, and the end of all ſo near and ſure, that there is little and no long difference betwixt the ſtate of one and of the other. (4.) *Thoſe* that have Wives and other Relations, ſhould ſometimes *ſuppoſe* themſelves to be in the Circumſtances of thoſe that have none; that the thoughts that ſhortly they ſhall

ſhall have none, might correct their exceſſive joy while they have them; for though you have them, you ſhould be *as though you had them not*: looking upon Relations that ſhortly will not be, as if *now already they were not*, is a point of prudence, for the moderating of our joy in them. *Thoſe* that have them not, ſhould ſuppoſe this will be the caſe of thoſe that have, for the allaying of their ſorrow; that *now* this is their preſent ſtate. (3.) *The reaſons* of this indifferency of our Spirits, in theſe different Circumſtances of our Life. (1.) *The time is ſhort*; thoſe that have *Fathers* and *Mothers*, *Wife*, *Husband* or *Children*, ſhall have them but for a ſhort time: Why then are your hearts tranſported with ſo much joy, when you might ſtand and ſee the end of them? thoſe that are deprived of them, have themſelves but a little time to live: Why then are you ſo much caſt down for ſo ſhort a want of them? (2.) *All theſe things are but as a ſhadow*, or an appearance of good, rather than that good wherein our happineſs doth lie, and the ſolid, ſpiritual abiding comfort of our life doth conſiſt: it is but the faſhion of this world, an accidental and External Figure without ſubſtance, the ſurface and outſide. What is all that is in this world, that is of the world, but a meer ſurface,

and

and vain outside? why then do we joy so much, or sorrow so much, whether we have them, or be without them? (3.) *They are in continual change*; like Water in the River, is continually, every moment passing away. What! are these *things neither substantial, nor continual*, and shall we be over-affected with the having, or the losing of them? Christians should do as to *Temporals*, as Worldings do in *Spirituals*; these pray as if they prayed not; they can confess sin, and neither weep without, nor sorrow within: they are under the loss of the favour of God, and yet are as contented as if they were not; they can *ask* for an interest in Christ, pardon of sin, and eternal Salvation, and yet not be much troubled for the present, though they go without them for ever: they can *sit and hear* the threatnings of God, and never fear nor grieve; can sit and hear the *glad tidings* of the Gospel, and never rejoice; hear all as if they heard them not; or if they have some movings of Affections, they are not deep, they reach not the heart: they do not break their hearts for sin against God, nor for the loss of God, so much as some do for the loss of a Creature.

Let such as are immoderately weeping for their dead, stop their *Tears* that they may *read, compose* their minds for a while at *first*, that they may consider what is said, and command their Sorrow to give place to Reason and Religion; or if they have not such command over it, should earnestly pray to God that hath, that they might at last not sorrow with such *excess* of sorrow, as if they had no hope of the blessed *present and future state* of those they thus do sorrow for. Let me propound some Questions to you, and let Reason and Conscience in your Sorrow give in their Answer, if it be not sorrow in excess.

Q. 1. *Is your sorrow for your Dead so much, as in the degrees of it, tends to the shortning of your own Life; and is it not then too much?* Is your Relation dead, and will you therefore kill your self? hath death broken the Relation you had in the *Fifth* Commandment, and will you go on to transgress the *Sixth?* hath Death killed one, and will you kill another, and so bring in *Death upon Death* into your Family, and invite and call it in, to make *Breach upon Breach?* Do you complain of Deaths doings, and will you do as Death hath done? do you grieve and sorrow for the

the death of another, and by your grief and ſorrow will you be your own death, and yet not yield your ſorrow is too much? do you ſorrow becauſe yours are lodged in the Grave, and do you thus haſten to go to them? though God hath put an end to their lives, yet hath not he bound you by all lawful means to preſerve your own? and to avoid whatſoever hath ſo great a tendency to cut it ſhort? *or*, do not you know that *exceſſive grief often is the cauſe of death?* Did you never read in the *Bills of Mortality*, that ſome, that many have died with grief, and killed themſelves with ſorrow? or did you never mind the difference given by the *Apoſtle*, betwixt godly ſorrow, and ſorrow of the World, for worldly Loſſes? and is not your ſorrow ſuch in this caſe? 2 *Cor.* 7. 10. *for godly ſorrow worketh repentance to ſalvation, not to be repented of; but the ſorrow of the world worketh death*: That ſorrow that is for worldly loſſes and croſſes, proceeding from the *overmuch* love of theſe Creature-Comforts, doth hurt the *Body*, and *haſten* death temporal; and doth wrong the *Soul*, becauſe ſinful, and doth *deſerve* death eternal; for the *wages of every ſin is death temporal and eternal.* Rom. 6. 23. and will you ſo ſorrow for another dead body, as thereby to deſerve the damnation

nation of your own *Soul*, and yet not say it is too much? When your Spirit is broken, your heart is broken, how can you live? and what will break it? *Prov.* 15. 13. *By sorrow of the heart, the spirit is broken.* Prov. 17. 22. *A broken spirit drieth the bones.* Psal. 6. 7. *My eye is consumed because of grief.* Immoderate sorrow drieth the Bones, breaks the Heart, preys upon the Spirits, consumeth the Vital Parts, and by all, hastens death; and therefore not to be cherished, but avoided.

Q. 2. *Is not that sorrow that must be sorrowed for, excessive sorrow?* See the strait you bring your self into: *You sorrow too much, and because you do so, you must sorrow more*; and so add sorrow to sorrow: *when it is, and because it is* too much already; *you have more than you ought, and yet you have not so much as you should*: you must have sorrow for your sorrow, and yet you want sorrow for your sorrow: Your eyes run down with tears for your dead, more than they should; and when you should weep for your excessive sorrow, you have not a tear to shed. Why do you waste your tears? for what, and more than you should? and then want tears for what you ought to shed them for: Excessive sor-

ſorrow is a ſin, becauſe it is exceſſive; and ſinful ſorrow muſt be ſorrowed for, and repented of, or how will you elſe get the pardon of that known Sin? What do you mean then by ſorrow, to draw on ſorrow? and ſo to weep that you muſt weep over your weeping? and to ſhed tears over again for the tears that you have ſhed? if you cannot bear this ſorrow that you are filled with already, why by this ſorrow do you make way for more? and ſo *depth of ſorrow calling for depth of ſorrow, you at laſt muſt ſwim in tears, where you cannot wade through.*

Q. 3. *Is not that ſorrow too much, that doth hurt, and no good?* is ſorrow good *in it ſelf as ſorrow?* Then all ſorrow would be good: Whereas much ſorrow is often evil, *and too much is always evil*; becauſe as ſuch it doth hurt, and not good. Whom doth your ſorrow do good unto? not to your dead, be it never ſo much; not to your *Relations* that live, for you grieve them by over grieving, and makes your company a burthen, and unprofitable to them: not to your ſelf, neither to Body, or to Soul, for it is prejudicial unto both, as before was made manifeſt.

Q. 4. *Is*

Q. 4. *Is not that ſorrow too much for your dead, which would be too much for your ſin?* Many are defective in ſorrowing for ſin; few ſorrow too much for ſin; yet men *may* be, and ſome *are* exceſſive in their ſorrow for ſin, inſomuch that their *ſorrow for ſin is turned into ſinful ſorrow*; as when they are ſo overwhelmed with ſorrow for ſin, as unfits them for other Goſpel Duties, and drives them from Chriſt, and ſinks them into deſpair; which ſorrow is exceſſive; and God gives caution and charge againſt ſuch ſorrow for our ſin. 2 Cor 2. 7. *So that cantrariwiſe, ye ought rather to forgive him, and comfort him; leſt perhaps ſuch a one ſhould be ſwallowed up with overmuch ſorrow.* When ſorrow for ſin doth more hurt than good, it is over-much, and ſo is our ſorrow for our dead.

Q. 5. *Is not that ſorrow too much for your dead, which is more than you have for your ſin?* Is not ſorrow upon the account of ſome *preſent evil* that is upon us, as joy is for ſome *preſent good?* and ſhould not the degree of our ſorrow bear ſome proportion to the *greatneſs* of the evil that is the cauſe and reaſon of our ſorrow?

row? Is not *ſin againſt God* a greater evil than any (beſides ſin) doth fall upon us? Is not your own *dead heart, and cold affections towards God, a greater evil than the dead Corps, and cold Fleſh in the Grave*, which is the cauſe of all this ſorrow? Now when your ſorrow is more for the leſſer evil, than it is for the greater, judge if your ſorrow for the greater is not too ſmall, and your ſorrow for the leſſer, over-much and exceſſive?

Q. 6. *Is not that ſorrow over-much, which carries our thoughts down into the Grave, to think of their Dead Corps, but hinders them from aſcending into Heaven, to meditate upon the the Eternal Ever-living God?* What a ſhame and reproach is it to us, that *a dead Wife, or a dead Child, or a dead Father or Mother, ſhould have more of our Thoughts, than God, and Chriſt, and things above?* and that the *Bodies* of our departed Relations conſuming in their Graves, ſhould have more of our thoughts, than their *Souls* triumphing in Heaven have? that it is ſo, our exceſſive ſorrow doth teſtifie to our faces; for we cannot ſay, nor do pretend to ſorrow for the Soul in Heaven, is

is it not then for the Body in the Grave? And why should not the Joy the Immortal part is filled with, abate our Sorrow for the Corruptible part, though it be consuming; if our thoughts were as much with the Soul in Heaven, as they are with the Body in the Grave? Let these *Excessive Mourners* ingenuously confess, if they have not *twenty* thoughts of the *Dead Body*, for one serious heart affecting Thought they have of *God and Christ*, and the *living triumphant Soul above?* for would not the one cause Joy, as others do Sorrow; and so our Joy mitigate, be equal to, or exceed our Sorrow? if it be not so, it is easy to judge your sorrow is over-much.

Q. 7. *Is not your sorrow over-much, when it hinders you, and keeps you from rejoycing in God, from praising of him, and giving thanks unto him, for the mercies you have mixed with your affliction?* Have not you more Mercies left, than you have lost? have not you *greater* Mercies continued, than are removed? is your *Earthly Father* dead? but have not you still a *Father in Heaven?* is your *Wife* dead? but is not your *Soul married to Christ?* and though the *Conjugal Union* be

be broken by Death, yet doth not the *Myſtical Union* betwixt Chriſt and you ſtill remain? have not you the *pardon of Sin*, the *favour of God*, the *ſenſe of his Love*, and *Hopes of Heaven?* ſeriouſly ſet theſe over againſt your Dead, and ſay, if you have not more cauſe to rejoice in God, and give him thanks for theſe, than you have to mourn for your Dead; and whether God doth not command you more, and give you a ſtricter charge *for theſe* to rejoice in him, than to mourn for your Dead? and conſequently is the *grand conſtant Duty* you owe to God all the days of your Life; and *are you ſo much indebted to your dead as you are to the Living God?* Was their Life of ſo much worth to you, as your Relation to God is, and your Receivings from him? ſee your Duty, and ceaſe from that which hinders your performance of it. Phil. 3. 1. *Finally, my Brethren, rejoice in the Lord.* Whatſoever ſtate you are in, ſerve God with joyful hearts. Phil. 4. 4. *Rejoice in the Lord always, and again, I ſay, rejoice.* Always rejoice in the Lord: What! when my *Father*, or *Mother*, or *Child*, *Wife*, or *Husband* lieth dead in my Houſe, or is newly lodged in the Grave? Is

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it not *alway* you are commanded to rejoice? is there *this Exception, when you have any Relation dead, that then this should be no Duty?* Have not Christians always greater cause of rejoycing in the Lord, than they have of sorrow for Worldly Losses? is not *holy joy in the Lord*, and a thankful praising of God, the very Flower of Religion, and makes us most like the Angels and Saints above? but *can you* thus rejoice, and praise, and magnifie God, and triumph in his Love and Grace, when you are overwhelmed with sorrow for the loss of Worldly Comforts? and is not that sorrow *too much*, that unfits you for this *constant, standing Duty?* 1 Thes. 5. 16. *Rejoice evermore*; 17. *Pray without ceasing*. 18. *In every thing give thanks; for this is the will of God in Jesus Christ concerning you.* Whatever a true Believer doth lose, he should rejoice, because the Grounds, and Reasons, and Causes of Joy do still remain: and in *every Case and Condition of life*, should give thanks to God; for as much as the Good that continueth to him, doth exceed the Evils that do befal him: This is God's revealed Will; making it our Duty,

Duty, for the great Bleſſings we receive from him by Chriſt. *Job*'s ſorrow for the loſs of ten Children in one day by a ſtrange unuſual death, added to all his former Loſſes (making his Caſe more ſorrowful than yours) was kept within ſuch Bounds, as that he was able, even then to *bleſs and praiſe the Lord. Job* 1. 19. —*They are dead*— 21. *He ſaid, naked came I out of my mother's womb, and naked ſhall I return thither; the Lord gave, and the Lord hath taken away, bleſſed be the name of the Lord.* In your ſorrow, try if you can do ſo; if not, judge whether it be not over-much.

Q. 8. *Is not that ſorrow for your dead overmuch which doth deaden your Heart towards God in all Holy Duties?* You were wont to pray with a lively Heart, and to hear the Word of God with warm Affections, but *now* you pray with a dead Heart, and hear with dull Affections. Your Love, and Deſires, and Delights are become *as cold* in your Duties, as your Relations *Corps are in the Grave*: What have you done in your ſorrow, *taken away a lively Heart towards God, and laid a dead Child, a dead Father, or Wife in the room of it?* Like the Woman in *Solomon*'s Reign, whoſe Child did die in the Night, and there being another

Woman in the Houſe that had a living Child, roſe, and while the living Child's Mother did ſleep, took her living Child out of her Boſom, and laid her dead Child in her Boſom in the room of the living Child: But theſe two Women contended before *Solomon*, one ſaying, *The living Child is mine, but the dead Child is thine*; the other alſo ſaid, *The dead Child is thine, but the living Child is mine*, 1 *Kings* 3. 16 to 24. *Solomon* commanded a Sword to be brought to divide the living Child, and to *give half to the one, and half to the other.* The true Mothers Bowels yearning towards her Child, ſaid, *O my Lord, give her the living Child, and by no means ſlay it*; the other ſaid, *Let it be neither mine nor thine, but divide it*; whereby the King diſcerned the Natural Mother, and commanded the living Child to be given to her, *ver.* 24, 25, 26, 27.

Love filled your Heart to your *living* Child, *Sorrow* fills your Heart for your *dead* Child. You had a lively frame of Heart, when your Child was living, but now it is dead through *over-much* ſorrow, you *have laid your dead Child in your Boſom in the room of that Activity of Soul that before you had towards God*, and you lay claim to the dead

dead Child, *this dead Child is my Child: Alas this Child that is dead is mine!* But whose is your Heart and Love, God's, or your Child's? Take heed, this be not the true answer during *this fit of excessive sorrow*, it is not all God's, nor all the Child's, but you have divided it between both, and given *half to the Living God, and half to the Dead Child.* That sorrow that causeth you to make this division is excessive sorrow.

Q. 9. *Is not that sorrow for your dead overmuch, when it all runs out to them, that you are not sensible of, nor concerned for the Calamities of the Church, nor Afflictions and Sufferings of the People of God?* All your sorrow is contracted, and all your Tears run in this *one* Channel for your dead *Father*, or *Mother*, *Husband*, *Wife*, or *Children*; are not the Concerns of the Church of God *greater* than your Selfish Matters? Are not the Sufferings, and Calamities, Martyrdom by Burning, and Wracking, and Torturing of many dear to God, *greater* Evils than the Natural death of your Relations? Did Christ shed his Blood for his Church, and amongst all your Tears for your dead, cannot you drop *one* for the Suffering Church of God? Are Men shedding their

Blood, and for this cannot you ſhed a Tear, when you have ſo many for one dead *Child, or Husband, or Wife*? Should not the Concerns of the Glory of God in Publick Affairs lye nearer your Heart than a *dead* Relation, and wound deeper, and make you ſorrow more? You are ready to die with grief for *one Child*. I will tell you of one that loſt *two Sons* in a Battel at once, when alſo the *Ark* of God was taken; and when he heard of the death of his *two Sons* he *bore up*, but as ſoon as mention was made of the taking of the *Ark of God*, he *fell down and died*. This was *Eli*, 1 *Sam.* 4. 17, 18. And his *Daughter in Law that was with Child near to be Delivered, hearing that the Ark of God was taken, fell into Travail; the Women about her comforted her, ſaying, Thou haſt born a Son, but ſhe made them no anſwer, and regarded it not.* She called the Childs Name *Ichabod*, that is, *Where is the Glory? For the Glory is departed from Iſrael, becauſe the Ark of the Lord is taken.* She ſorrowed indeed for her *Husband* that was dead, and for her *Father-in-law* that was dead, but *more* for the Ark of the Lord that was taken by the Enemies; for ſhe mentioneth this over and over, and gives up the Ghoſt and dies, 1 *Sam.* 4. 19. *to the end.* *David* when

when his Child was dead, leaves ſorrowing for him, and prayeth for the Church, *Pſal.* 51. 18. But you cannot mitigate your ſorrow for your dead ſo *much* as to ſorrow for the Evils that befall to the Church, nor pray to God to help her to bear them, or that he would remove them; and while it is ſo, your ſorrow for your dead is exceſſive and immoderate ſorrow.

Q 10. *Is not that ſorrow for your dead exceſſive and immoderate, whereby you do diſcredit Religion, become a ſtumbling-block to thoſe that are already too much prejudiced againſt the Holy Ways of God.* While they ſee you thus all in conſtant Tears, how are they ready to reflect upon and reproach your Profeſſion, and ſay, *Is this their Hope and Confidence in God, whereof they ſpake when all was well with them? Is this their living by Faith, when Creature-Comforts fail them? Is this their boaſting of God as their All-ſufficient Portion; and that they could find ſatisfying Comfort in one God, when all outward Enjoyments are taken away? Where is their truſting in the Promiſes of God, and their relying upon his Word? Where is their profiting by ſo much hearing? And where is the return to all their praying? They ſaid, All things work together for their good; if they find it ſo,*

why do they weep and mourn as if all things did work together for their hurt? They said, There were such props and stays in their Religion as to bear up their Hearts in the sorest Affliction, why then are they thus disquieted above other Men? And why do their Hearts sink, and their Spirits fail them more than other Mens? They could speak comfortable words to others in Affliction, but now it is come upon them, they find no comfort in their own words, were they any more than words, vain and empty talk? Are they not ready to retort upon you as *Job*'s Friends upon him, *Job* 4. 3. *Behold thou hast instructed many, and thou hast strengthened the weak hands.* 4. *Thy words have upholden him that was falling, and thou hast strengthened the feeble knees.* 5. *But now it is come upon thee, and thou faintest; it toucheth thee, and thou art troubled.* 6. *Is not this thy fear, thy confidence, thy hope, and the uprightness of thy ways?* Do you harden Mens Hearts by your excessive sorrow, and is not that too much by which you render Religion less Amiable in the Eyes of Men?

Q. 11. *Is not that sorrow for your Dead over-much, whereby your submission to the Will of God is caused to be suspected?* if you submit, why are you not quieted? If you ac-

quiesce

quieſce in God's Dealings, why do you carry your ſelf as if you were diſcontented at his doings? Do not *ſo many, and ſo long-*continued Tears look like the Tears of a *murmuring, repining, diſcontented Mourner?* Is not your Carriage more like a *Diſputer* with God, than a *patient Bearer* of his Hand? You might have a ſenſe and feeling of his Rod, and yet ſubmit; but what ſorrow is inconſiſtent with ſubmiſſion, is too much.

Q. 12. *Is not that ſorrow for your dead, whereby you loſe much of your little time to be allowed you, exceſſive and immoderate?* Are not your days few, your Life ſhort, and haſting away; and have you nothing elſe to do with your time but to waſte it in ſuch mourning for thoſe that are removed out of time into Eternity? Have not you much greater, and more neceſſary work to do for your own Soul? Have not you the *Pardon of Sin* to get, which every day you do commit? Have not you *many Corruptions* further to ſubdue? Have not you *many Duties* to perform for your ſelf, and towards your Relations that yet do live? Have not you *Children* to inſtruct in the Principles of Religion? Have not you *many Temptations* to reſiſt, and many *vain and ſinful Thoughts* to pray againſt, and beg that

they might not lodge in your Mind, nor find any quiet Entertainment there? Have not you many *Doubts* to be resolved, and many *Fears* to be expelled? Have not you *Assurance* yet to seek, and your own *Death* to be prepared for; if all this Work stand still, while your time is passing away in mourning for your dead, your sorrow is immoderate.

CHAP.

CHAP. XII.

The Remedies againſt Exceſſive Sorrow for our Dead. The Firſt, That their Death is a ſleeping in Jeſus. Four Notes about it: Ten Meditations upon it.

THE *third Work* we have to do, is to *enquire after an effectual Remedy againſt exceſſive ſorrow for our dead.* What is eaſie unto others might be hard to me in the *practical* part of this Inquiry. It is leſs Labour to preſcribe the Cure than to feel the powerful working of it. It is hard to have a due ſenſe of God's ſmarting Rod, and yet a patient ſubmiſſion to his Will. Man's Heart is either ſtony and ſtupid under Gods Afflicting Hand, and doth not feel it; or in the ſenſe of it doth murmur and repine: Either when God ſmites we do not grieve *at all*, or if we are ſenſible of the Wound, do mourn *too much*. Both theſe Extreams have been already conſidered; now *Lord direct me to the Golden Mean, and guide me to the middle way which lies betwixt theſe two Extreams, that I might grieve becauſe of thine Hand, and yet might not over-grieve becauſe it is ſo heavy.*

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The *Cure* of exceſſive ſorrow for our dead will be the better found by finding out the *cauſe* thereof. The *cauſe* of it, God by his *Apoſtle* acquaints us is *Ignorance* concerning the ſtate of Believers after the ſeparation of the Body and the Soul: Or if we are not wholly ignorant, yet do not well conſider what we know; or if we do conſider, yet do not *firmly believe* what we do conſider of. In oppoſition to theſe as the *cauſe* of exceſſive ſorrowing as thoſe do that have no hope; *knowledge, due conſideration, and an unſhaken belief* of the ſtate of departed Believers will come in as a Cure, Help and Remedy of ſuch immoderate grief. Tho many things might be had out of the whole Word of God, which would much enlarge this Diſcourſe, yet I ſhall (that I may Contract) pick up the *Apoſtles* Arguments in the Text and following Verſes of this Chapter, as *Alleviations* of ſorrow in this Caſe, becauſe therein he treats *deſignedly* upon this Subject: Concerning which it is as if he had ſaid, *Thoſe that are ignorant of, or do not believe the Reſurrection of the Dead, and a better Life hereafter, have over-ſorrowful Thoughts of thoſe that are taken away by Death, and mourn for them to exceſs. But I would not have you to cheriſh and main-*

maintain ſuch immoderate ſorrows by Ignorance of their Caſe at preſent and hereafter.

The Helps againſt Immoderate Sorrow for our dead given in this Chapter might be reduced to theſe *Four* General Heads of Argument.

1. *The conſideration of the ſtate of the Bodies of departed Believers.* They are *fallen aſleep*; and if they ſleep in Jeſus (as they do, *v.* 14.) they ſhall do well.

2. *The Knowledge and Belief of the ſtate of the ſeparated Soul.* Their Souls are with Chriſt Triumphant in Heaven, while their Bodies are ſleeping in the Grave; and theſe Souls he will bring back with him when he comes.

3. *The certainty of the Reſurrection of the Dead by the Re-union of the ſame Souls with the ſame Bodies*, and ſo Chriſt will bring the entire Man with him at the day of Judgment. Thus the Hope in the Text, is the Hope of the Reſurrection of the Dead, and confirmed by the next words.

4. *The Antecedent, Concomitant, and conſequent Circumſtances of the Reſurrection.* That is

is what ſhall go before, what ſhall accompany, and what ſhall follow after the raiſing of the dead; and all theſe are laid down in the following part of this Chapter, which is *a Spring and Fountain of Living, Lively Comfort againſt exceſſive ſorrow for the dead:* And methinks I feel it already to begin to work: It warms my Heart, it doth begin to burn within my Breaſt: My Affections move, and it ſeems to me that my ſorrow is turning into joy, and my heavineſs into rejoicing, and am put to a ſtand, whether now I ſhall call my Tears for my dead, *Tears of Sorrow or of Joy.* Have we been ſorrowing becauſe ſhe is dead? *Methinks* I cannot but joy that *ſhe ſleeps in Jeſus*: Have we been mourning becauſe the *Body is in the Grave?* Oh how delightful is it to me to think upon ſuch good grounds, that *the Precious and Immortal Soul is above in yonder glorious Heaven, in the preſence of the Father, and Redeemer, and Comforter, and in the innumerable company of Angels and ſaved Souls, perfectly Holy and Happy for ever?* Have we been ſo much troubled becauſe the *Body* did fall at the *parting ſtroke* of death; *methinks* my trouble is allayed when I am conſidering and certainly ſure that it *ſhall riſe and fall no more*; Is it an *aggravating ſorrow* to look *back* upon

on the Circumſtances of the Funeral: The *Bearers* carrying the *Corps* upon their Shoulders, the *Mourning Relations* following, and many *ſorrowful ſympathizing Friends* coming after to *ſee* the dead Body lodged in its *long Home*? *Methinks* another Affection is ready to take its turn, and to act its part, even *Delight and Joy*, when I look *forward* and foreſee *the Lord a coming, and all his Holy Angels with him*, calling the dead to riſe; they hear and come forth from their *ſleeping places*, and after Judgment go with their Lord into the higheſt Heavens, in Body and Soul, not only to their *long*, but *laſt*, *yea*, *Everlaſting Home*, *to Live*, *and Love*, *and Joy in God* to all Eternity. Oh what difference is there between believing Thoughts of theſe great and glorious certain things, and thoſe that have been daily running to the Grave, looking upon a conſuming Body? What wrong have I done my ſelf in haſtening to this part no more, and coming to it no ſooner? Why have we been looking ſo long in the Grave, in which *as ſuch* we can ſee nothing but death, and cry out, as the Men to *Eliſha* concerning their deadly Pottage, *O thou Man of God, there is death in the Pot*, 2 *Kings* 4. 40. So we, *there is death in the Grave.* But when *Eliſha* ſaid, *Then bring Meal, and*

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he cast it into the Pot, and he said, pour out for the people that they may eat; and there was no harm in the Pot. So we should have looked upon the Grave as a place where Christ before had been laid, and as a Bed for the Bodies of Believers to sleep in till the Lord shall come, and *we should have seen no such great harm in the Grave to fill us with excessive sorrow.*

Concerning this representation of death by *sleeping*, four things may be premised as to this manner of Scripture expression.

1. *Tho Beasts do die, yet their death in Scripture* (that I know of) *is never called a Sleep*; for they die to live no more. Death puts an end to their Life without a Resurrection to it any more. They are only in this World, and not to have Life in that World that Men are hastening too. They are not capable here of *Moral Government*, of Sin or Grace, and so shall not be raised to undergo Eternal Punishments, or to receive Eternal Rewards hereafter. Tho they do sleep while they live, yet their death is not a sleep, because they shall die, but never wake.

2. *The*

2. *The death of ungodly Men is ſometimes in Scripture called a ſleep, tho more ſeldom.* The worſt as well as the beſt, all Mankind in general, ſhall be raiſed at the laſt day. As death is common to all, ſo ſhall the Reſurrection of the dead alſo be: Tho as there is a *difference* in their death, ſo ſhall there alſo be in their Reſurrection; but becauſe they ſhall awake, therefore to them death alſo is a ſleep. Tho they had better to ſleep on, than to awake and riſe to be tormented. *Dan.* 12. 2. *And many of them that ſleep in the duſt of the Earth ſhall awake, ſome to Everlaſting Life, and ſome to Shame and Everlaſting Contempt*; Expreſſed by Chriſt in theſe words, *John* 5. 28. *All that are in their Graves ſhall hear his voice.* 29. *And ſhall come forth, they that have done good unto the Reſurrection of Life, and they that have done evil to the Reſurrection of Damnation.*

3. *It is moſt frequently uſed concerning the death of holy and believing perſons,* that they may familiarize it to themſelves, and get *as great a willingneſs to die, as to go to Bed and ſleep.* So God ſaid to *Moſes*, he *ſhould ſleep with his Fathers, Deut.* 31. 16. So of *David*, 2 *Sam.* 7. 12. So *Mat.* 9. 24. *When Chriſt ſaid our Friend Lazarus ſleepeth; the Diſciples thought he ſpake of his taking natural reſt in ſleep, but after explained his meaning, ſaying,*

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he is dead, John 11. 11, 12, 13. So *Acts* 13. 36.

4. *The Expreſſion of ſleeping in Jeſus is to be underſtood peculiarly of the death of true Believers that ſhall be awaked to live with him in Eternal Glory,* 1 *Theſ.* 4. 15. Impenitent Perſons go *night after night* to their Beds, and ſleep in their *Sin*, and at laſt die in their Sin. But it is peculiar to ſanctified Perſons to die in the Lord, and ſleep in Jeſus.

Carnal unbelieving Men might laugh this Doctrine to Scorn, as they did *Jeſus* that taught it, and ſay, *We know that they are dead.* And death is death whatſoever name you call it by; and what Comfort can we have from *Words and Names* againſt ſuch a real Evil as death is. *Luke* 8. 49. *Thy daughter is dead, trouble not the Maſter.* 52. *And all wept and bewailed her, but he ſaid, weep not, ſhe is not dead but ſleepeth.* 53. *And they laughed him to ſcorn, knowing that ſhe was dead.* But ſince the moſt Wiſe and Ever-living God hath called death ſo *often* by ſuch a Name, there is *ſome ſupporting Comfort* in it againſt the *fears* of our own, and *exceſſive ſorrow* for the death of others. Let's ſearch and try.

1. *Our*

1. *Our Dead are ſleeping, therefore they are at reſt from all Troubles from men.* Thoſe that would not ſuffer them to reſt in Life, cannot hinder their reſt in Death: They that would not let them reſt in their Beds in their Houſes upon Earth, will let them reſt in the Bed of the Grave, *the houſe appointed for all the living*, in the Bowels of the Earth; or if they ſhould dig up their dry Bones, yet they cannot hereby diſturb their reſt, for they are not ſenſible of any more trouble. To go to Bed and ſleep, and to go to Bed and take our reſt, are words importing the ſame thing. *Iſa.* 57. 1.——*The Righteous are taken away from the evil to come.* 2. *He ſhall enter into peace, they ſhall reſt in their Beds.* Job 3. 11. *Why dyed I not from the Womb?* 13. *For now ſhould I have lain ſtill, and been quiet, I ſhould have ſlept: then had I been at reſt.* 17. *There the wicked ceaſe from troubling, and there the weary be at reſt.* 18. *There the Priſoners reſt together, they hear not the voice of the Oppreſſor.* 19. *The ſmall and great are there, and the Servant is free from his Maſter.*

2. *Death as a Sleep affords us the meditation of that freedom that our Dead have from thoſe pains, and ſenſe of them which they had before they fell Aſleep:* Then they did complain of pain in one part, and ſometimes in another, and another while that their pain was all over in every part: Are not the ſound of their

words yet in our Ears, *You do not know what we do feel.* All their wearisome days are now over, and their tedious nights are past and gone; there is no more wishing in the Evening, *O that it were Morning*; nor in the Morning, *O that it were Evening*: There is no more complaining, *This Night is a long Night, because it is a painful Night; and this Day is a tedious Day, because it is a Day of so great and sharp Affliction:* Their Life is gone, and all their Sickness, Pain and bodily Griefs are all gone. As when a Person in his Sickness hath something given him to cause him to sleep, in his sleep he is not sensible of his Sickness; so those that are fallen asleep, in that sleep are no more sensible of such Pains that with us they complained of.

3. *Death as a Sleep, yields us these Thoughts, that our Dead are freed from all worldly Cares, and piercing Sorrows those Cares did bring along with them.* If Persons have had their Heads full of worldly Thoughts all the Day, and have busied them in buying, and selling, and trading, in contriving and projecting for their worldly Interest and Advantage, yet when fast asleep in their Beds, they mind none of all these things; they matter not, nor do they regard what others awake are doing, nor whither they are going; nor the Pleasures they are taking, nor the Evil they are suffering, nor the Sin they are committing.

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All these things that took up their Thoughts when alive, they are freed from when fallen asleep. 2 *Kings* 22. 20. *Behold I will gather thee to thy Fathers, and thou shalt be gathered unto thy Grave in peace, and thine eyes shall not see all the Evil that I will bring upon this place:* In this Sleep they are so quiet, that they do not so much as dream of any of these things.

4. *Death as a sleep, tho it be a deep sleep, helps us to the Thoughts how easie it will be for God to awaken them:* They sleep so fast, that no created power can raise them out of their sleep, but it is more easie to Almighty Power to awaken those that are sleeping in their Graves, than for you to awaken one that is sleeping in his Bed. *Lazarus* was sleeping in his Grave, Christ gave a *call*, spoke the word, *Lazarus come forth*, and he that was dead, came forth; and tho' he was *bound hand and foot with Grave-cloaths*, yet he came forth, *Joh.* 11. 43, 44. So Christ with a word, with a call, waked *Jairus* his Daughter out of the sleep of Death, *Jesus called, saying, Maid arise, and her Spirit came again, and she arose straightway*, Luke 8. 54, 55. So also the Son of the Widow of *Naim*, dead and carried out to be Buried, Christ did but *touch the Bier, or Coffin*, and say, *Young man, I say to thee, arise, and he that was dead sat up, and began to speak*, Luk 7. 14, 15. If Death be a sleep, this is our Comfort, it is easie for God to awaken them.

5. *Death as a Sleep administers this comfortable matter to our minds, that it will not be a perpetual sleep:* For being but a sleep, they *can* be awakened, and because *it is* a Sleep, they *shall* be awakened; for if your Child, or Father, or Mother, or your self at Night go to Bed and sleep, do not you reckon and suppose you shall wake in the Morning? And you are not troubled to lay your Child asleep, when you have hopes and expectation it will wake again: When did you go to sleep, without waking after sleep? This Comfort, this representation of Death doth bring unto us, that as we saw the time when ours fell asleep, so there will be a Day when they shall awake.

6. *Death as a Sleep suggests to our Thoughts, that the Bodies of those that Sleep in Jesus shall be much altered for the best, when they awake out of their sleep.* If you are weary with Working or Travelling all the Day, you go to sleep at Night, and in the Morning you say, tho you went weary to Bed, yet by Sleep you are greatly refreshed, and as fit to Work or Travel as you were the Day before. When your Child complains he is not well, you hasten to have him to Bed, and say, go to sleep, *You will be better after you have slept.* Sure I am, these Bodies that are *sick*, and *weak*, and *weary*, when they fall Asleep in Jesus will be wonderfully refreshed, and be much

much better, when after this Sleep they ſhall awake.

7. *Death as a Sleep teacheth us, that it is no trouble to them that are in their Graves, that they do not know when they ſhall awake.* Is this any trouble to a living Man faſt aſleep in his Bed, that he knows not when the day will dawn, and the Morning-light appear, and he awake? he ſleeps on, and concerns himſelf with no ſuch Thoughts. We that are *alive* think, *when ſhall our Dead ariſe?* how long muſt they ſleep there? That which troubles us is no trouble unto them.

8. Death it ſelf, as a Sleep, *checks our Immoderate Sorrow for thoſe that are fallen aſleep.* They ſleep, and you take on as if you had no hope that they would ever wake. What ſaith the Text, *they are fallen aſleep*; do not ye ſorrow as thoſe that have no hope. When did you mourn, becauſe your Relation in due ſeaſon went to ſleep? If they have been *Sick*, and could not ſleep, it grieve your Heart, and ſo it alſo would, if your neareſt Friends lay ſick, and full of pain, tormented day and night, with ſighs and groans piercing your Ears and Hearts, ſhould they long lie thus, and could *not recover, nor yet dye*, it would grieve you that they could not dye, inſomuch that by ſuch ſights and hearings of the Sick and pained, whom they loved with entire Love, ſome have gone to

their knees, and begg'd of God to give them a releaſe by Death; and were better ſatisfied when they were fallen aſleep, and thereby delivered.

9. *Death as a Sleep, thô it be a long ſleep, reacheth us, that it ſeems not long to them that ſleep.* A Man that is faſt aſleep, and ſleepeth long, he doth not tell the Clock, nor number the Hours, nor thinks it long that he doth ſleep, and when he wakes, he thinks the time was not long, but quickly gone; when to one that watcheth while he ſleepeth, it ſeems to be a tedious time. When they that live and wake, while others in their Graves do ſleep, reckon the *days*, then the *weeks*, next the *months*, at laſt the *years* that our *Father*, or *Mother*, *Husband* or *Wife*, or *Child* hath been dead; and ſay, ſo long, ſo many *years* they have been ſleeping in their Graves: It is long to you but not to them, they know no Nights or Days, no Weeks, or Months, or Years to reckon by, a thouſand years is no longer to them than an hour ſeems to you. *Adams* Body hath been ſleeping ſome thouſands of years already, and yet all thoſe years, and what are yet to come till he ſhall awake, but like one hour unto him. Why ſhould we diſcompoſe our Minds with the thoughts of their long Sleep, when they themſelves are not concerned at it, nor to them doth it ſeem long?

10. *Death*

10. *Death as a Sleep, because it is a sleep that is Death, brings us these tydings of Comfort, that they are sleeping their last Sleep, and when they awake shall sleep no more:* For when they live again, they shall dye no more; therefore now let us moderate our Sorrow for those that are asleep in Jesus, for they are at rest from pains and cares, God *can* easily awaken them, and he *will*, after their Sleep they shall be *refreshed*; tho it be a *long* Sleep it seems not so to them: it is indeed their *last*, but not an everlasting sleep; they sleep quietly, let not us sorrow excessively, but every Night when we put off our Cloaths, think we must put off this Body, and lie down in our Graves as we do in our Beds, and shall our selves sleep in the Dust with them that are gone to sleep before us.

CHAP. XIII.

The Second Remedy against excessive Sorrow, is the Glorified State of the Soul immediately after its separation, proved. The Souls Triumph in its first entrance into Heaven. The Meditation thereof— The Survivors Comfort.

THE Second Remedy against Excessive Sorrow for the Death of those that dyed in the Lord, is *the knowledge and belief of the Glorious State of the separated Soul, while the Body lies sleeping in the Grave.*

The Body is the more ignoble part, the Grave a more formidable place; yet from thence there is something of Support, when both are considered according to what is said of both in the Scripture, as to such as were truly holy when they lived: But if we call off our Thoughts from the Body and the Grave, that they may ascend and follow the Soul, the more precious part, into the highest Heavens, the most Glorious place, what cause of Joy, what matter of Rejoycing, what reason of changing our Mourning into Garments of Praise, and our Spirit of heaviness into gladness and lively thankfulness to God,

God, that *those that are gone from us are received by him:* That whom we have lost, he hath found, and those whom we must enjoy on Earth no more, are enjoying God in *yonder* glorious highest Heavens for evermore.

Controversies are not profitable at this season, nor suitable to the present temper of our Spirits, in the Circumstances now we are under, nor consistent with that brevity that I labour for, therefore *two* things only I shall now endeavour: *First*, *To select some Texts* of Scripture that do assure us what state of Joy and Happiness the separated Soul of a Child of God doth pass into. *Secondly*, What *ground* of Comfort against our Sorrow; this is to us that yet are left behind.

1. What *clearer Evidence*, what *surer Arguments*, what *better Proof*, what *greater satisfaction* can we have in this Point, than what Scripture doth afford? For cannot God that is the Father of Spirits, and the Disposer of Souls, after their Dissolution, and being separated from the Body, best tell what doth become of them? And will he that is faithful, and Essential Truth deceive us? Or need he, that is absolute Lord and Soveraign, perfectly happy in himself, to flatter us, or to gain our Obedience to him, by promises of Eternal Rewards, and everlasting Joys and Glory, if there were not such a State

Ssate prepared for us? Where God speaketh, let us believe, and his Veracity is reason why we should. Then let us hear. *Luke* 16. 22. *It came to pass that the Beggar dyed, and was carried by the Angels into Abrahams bosom.* Luke 23. 43. *Verily I say unto thee, This day shalt thou be with me in Paradise.* Act. 7. 29. *And they stoned Stephen, calling upon God, and saying, Lord Jesus receive my Spirit.* 2 Cor. 5. 1. *For we know, that if our earthly house of this Tabernacle were dissolved, we have a Building of God, an house not made with hands, eternal in the Heavens.* 2. *For in this we groan earnestly, desiring to be clothed upon, with our house which is from Heaven.* 4 *For we in this Tabernacle do groan, being burthened: not for that we should be unclothed, but clothed upon, that mortality might be swallowed up of life.* 6. *Therefore we are always confident, knowing that whilst we are at home in the Body, we are absent from the Lord.* 8. *We are confident, I say, and willing rather to be absent from the Body, and to be present with the Lord:* Phil. 1. 23. *For I am in a strait betwixt two, having a desire to depart, and to be with Christ, which is far better.* Heb. 12. 23. *To the spirits of just men made perfect.*

2. Then *why do we Mourn on Earth for those that are Rejoycing in Heaven?* Do we weep for their joy? Is that our Love unto them, to have such Sorrow for them? What if there be *one*, or *two*, or *ten* fewer in our Family

mily on Earth, if there be ſo many the more in Heaven? What mean theſe *bleared Eyes*, this *pale and macerated Face*, what means this waſhing of your Cheeks with Tears, theſe ſighs, and ſobs, and groans? Are they got ſafe into the place they *prayed*, *hoped*, *longed* for? and do we grieve they have their *Prayers* anſwered, their *Hopes* obtained, and their *Longing* Souls are fully and for ever ſatisfied? What if as they went to Heaven they took Death in their way? could they have gotten thither without dying? Is dying a greater Evil, than all the Joys and Happineſs they are poſſeſſed of, is good? Would they leave that State above, to chooſe to be here below, as they were before? Conceive if it be not beyond all your Conceptions, what *Joy*, and *Praiſe*, and *heavenly Delight and holy Triumph* the ſeparated Soul of your dear holy Relation was filled with at its *firſt beholding* the Lord Jeſus Chriſt in his Majeſty and Glory in the other World. Who can tell its raviſhing Pleaſures, its tranſporting Delights, its fullneſs of Joy at the *firſt view* of its bleſſed Lord and Saviour? Is *this* the Jeſus that was buffeted, and ſcourged, and ſpit upon, that is thus Beautiful as now I behold him? Is *this* that Bleſſed Lord that was falſly Accuſed, unjuſtly Condemned, and cruelly Crucified, that I now do ſee ſat down upon his Glorious Throne? Is *this* he that was vili-

vilified more than any Man, that I see thus exalted above *all these* Glorious Angels round about? I heard of his Majesty, and Beauty, and Glory from Ministers in their Sermons, but what they said was not equal to what I see: *O the Love, the Love, the Love that I do feel to him that dyed for me, that Redeemed me by his Blood to bring me to this glorious place, this glorious place! I never before was in, I never saw such a glorious place, such Glorious Company. I heard of it, but before I never saw the like; the like there is not to be seen. Christ in Heaven, and I with him! all these Angels in Heaven, and I with them! all these Prophets, Apostles, Martyrs, and happy, holy Souls in Heaven, and I with them! I see such things I never saw, I hear such things I never heard! I feel, I feel such Love and Joy, that doth transcend all the thoughts I had of Heaven before I came into it. O happy day that I came hither! O joyful hour, I left my Body till it be raised, and partake with me in what I do enjoy! I am but newly come into this Glorious State, I am but now entred into this triumphant Society; and what praises are these? What Songs and Hallelujahs? what divine and heavenly melody do I hear? And what is my delight, and Love and Joy? it is great, it is great, I never knew the like it is so exceeding great: Love, and never doubt whether I do love! Be loved, and never question whether. I am beloved! Question and Doubt! here is no room for such*

doubt-

doubtings: Do I enjoy what I enjoy, and can I doubt whether I do enjoy it? it is so full, I cannot doubt: it is so sweet, I cannot Question it. O blessed Day, in which I was made thus blessed! O blessed be this God that chose me to this blessed place! O Blessed Saviour, that by thy Blood didst Redeem me, and purchase this Glory for me! O Blessed, Eternal Spirit, that didst fit me, and prepare me for it, and didst guide me to it! and being here, I shall be here for ever. I am where I would be, and do not desire to be but where I am: And this I know, that where I am, I shall for ever be, and this God I shall ever love, with perfect love, and the more is my love, the more is my joy, and because my Love shall be perfect for ever, my Joy shall be compleat for ever?

Is *this* the Soul we are Mourning for, because it is separated from its Body? Is *this* the State, and infinitely beyond this, that the Souls of our departed Friends are gone unto, and do we *sit and sob* as if we were undone? Do we weep and wail, and lay their absence from us to Heart so much, that makes us look more like their Enemies than their Friends? and more like Strangers to that State above, than Expectants of it? or as if we were rather Unbelievers, than Believers of Christ, his Word, and of the happiness of Heaven? Think, O think, but alas it is more than you can think, what departed holy Souls enjoy from that moment, or day, that you

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saw them draw their last breath, and rather desire to be with them, than Mourn that they are gone from you.

CHAP. XIV.

The Resurrection of the Dead great ground of Comfort in our Sorrow for them: As also the Qualities and Endowments of their Bodies, when raised.

THE Third Remedy against Excessive Sorrow for the Dead, is *sure knowledge, and firm belief of the Resurrection unto Life:* Death is opposed to Life, as being the *privation* of it; the Resurrection is opposed to Death, as being a *restoration* to Life: The one is the cause of our Sorrow, the other is a solid ground of Christian Comfort. It is a Doctrine unknown by the Light of Nature, it is undeniably proved by the Holy Scripture. The Heathens hearing *Paul* preach the Resurrection of the Dead, did deride and mock, *Act* 17. 32. for they did judge it a thing incredible, that the dead should be raised, *Act.* 26. 8. This was the reason they sorrowed for their dead so immoderately, because they had no hope that they should live again;

again; and the Resurrection and Christian Hope are conjoyned, the one being the Foundation of the other. *Act.* 23. 6. *Of the hope and resurrection of the dead, I am called into question.* Act. 24. 14. *And have hope towards God, which they themselves also allow, that there shall be a Resurrection of the dead, both of the just and unjust.* If the Resurrection be granted, hope must be allowed, and the more hope of this, the more mitigation of sorrow for the Dead, because they shall live again.

In this copious Subject, I must omit many things, and content my self with so much as is sufficient for my present design, which may be done in these two things: (1.) *That there is sufficient foundation for our Faith, that the Dead shall surely live again.* (2.) *That their Bodies for which we mourn, because dead and buried, shall not only be the same for substance, but in respect of Qualities, shall far exceed what they were while they lived, or when they dyed:* And the Faith of this will be as much cause of Joy, as their Death was of Sorrow, and more abundant.

In the first of these, *three* things give me full satisfaction. 1. Taken *from God.* 2. *From Christ.* 3. *The absurdities* that must unavoidably follow the denial of the Resurrection of the Dead.

First in this Article of our Faith (from whence I check my Sorrow for the Dead, that

that it may be kept within bounds) three things in God, (so considered by us, tho one in him) remove my Doubts, confirm my Hopes in this Case: 1. The *Wisdom.* 2. The *Power.* 3. The *Will of God.*

1. God being Infinite in *Wisdom and Knowledge*, I am fully satisfied, *that he knoweth the number of the dead, and where their Bodies were buried, or consumed, and which are the bones and Skull, and Dust of one, and which of another:* for this is knowable in it self, and therefore God knows these, and all other circumstances of the Dead, or else his Knowledge would be limited and finite Knowledge, and not extended to every thing that may be known, which is contrary to Natural Reason, to Scripture and Religion, and to the Infinite Perfection of the Divine Nature; to deny this Knowledge in God, is to Blaspheme him.

2. God being *Infinite in Power*, is able to raise all the Dead, all which, and every particle of all of them being thus known to him; to raise the Dead is an Act of Power, and not of weakness, and is possible, and not a contradiction. Cannot the same Power that made all things out of nothing, cause these dead out of something to live again? Cannot the same Power that at first formed Mans Body of the dust of the ground, and caused it to live, make these Bodies to live again, tho they

they be turned into duſt? Cannot God do what he hath done? Cannot he do all that is poſſible to be done? Is not that which hath been done to ſome, poſſible to be done to others? Are there not many Examples in the Scripture that this hath been done? Have not many Dead been raiſed to Life? The Reſurrection of the Dead being in the rank of things poſſible, comes within the reach of Divine Almighty Power, which to deny is to blaſpheme, theſe two being manifeſt; to compleat the Argument, add,

3. God hath declared his *Will and Purpoſe* that the Dead ſhall live again. We cannot argue from the *Power* of God, that a thing ſhall be, becauſe he is able to do it, becauſe he doth not will to do all that he can do; but we might argue from his *Will*, that what he doth will to do, ſhall be done, becauſe he hath Power to do whatſoever he will. Men might have a will to do ſome things, but they have not Power anſwerable to their Will, and they often would, but never can; but tho' God be not *Omnivolent*, to will every thing he can, yet he is *Omnipotent*, to do whatſoever he will.

Wherefore our reaſoning iſſueth in this, *Whether it be the Will of God that the Dead ſhall be raiſed to life?* The *fundamental Error* of the *Sadduces* denying the Reſurrection of the Dead, Chriſt ſhews was in their Ignorance

of these two Principles, the *Power and the Will of God*, which is revealed in the Scripture. *Mat.* 22. 29. *Jesus answered, and said unto them, Ye do err, not knowing the Scriptures, nor the power of God.* The Scriptures do abound in this, fully assuring us that it is his Will, that all the Dead shall be raised, the Wicked to Damnation, the Righteous to Life everlasting: If you doubt, read these Texts, *Job* 19. 25. *I know that my Redeemer liveth, and that he shall stand at the latter day upon the Earth.* 26. *And thô after my skin, Worms destroy this body, yet in my Flesh shall I see God.* 27. *Whom I shall see for my self, and mine eyes shall behold, and not another, thô my reins be consumed within me.* Joh. 5. 28. *The hour is coming, in the which all that are in the Graves shall hear his voice.* 29. *And shall come forth, they that have done good unto the Resurrection of life, and they that have done evil to the Resurrection of damnation.* Joh. 6. 38. *For I came down from Heaven, not to do my own will, but the Will of him that sent me.* What's that? 39. *And this is the Fathers will which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day.* These are comfortable words of Christ to us: What a strict Charge is here of the Father given to Christ! *My Son, I give you so many men, and charge you with them, that you lose not any one of them, but that you raise every one of them at the last day, and set them before*

before me in Body and Soul in my heavenly Kingdom. Do you fear, leſt among ſo many millions to be raiſed, any one of yours ſhould be leſt in the Grave, and never raiſed? Would not then ſuch be loſt? and is not that contrary to the Charge given to Chriſt? and contrary to the Fathers Will? Are not you ſatisfied that Chriſt hath, and will do his Father's Will in every Point? Hear his words: 40. *And this is the will of him that ſent me, that every one that ſeeth the Son, and believeth on him, may have everlaſting life, and I will raiſe him up at the laſt day.* Are not you yet ſatisfied with theſe words of him that is able, and can, and faithful, and will, do what he ſaith, reaching to *every one*, without the loſing of *any one?* The Father that ſent me, hath declared his Will that I ſhould, and ſo I will raiſe every one of theſe at the laſt day. Believe, and ſorrow for your Dead with no *more degrees of Sorrow* than becometh one that doth believe that Chriſt will raiſe them up at the laſt day. *John* 11. 24. *Martha ſaid to him, I know that he ſhall riſe again, in the Reſurrection at the laſt day:* 25. *Jeſus ſaid unto her, I am the Reſurrection and the Life, he that believeth in me, thô he were dead, yet ſhall he live.* John 6. 44. *No man can come to me, except the Father which hath ſent me, draw him: and I will raiſe him up at the laſt day.* 54. *Whoſo eateth my Fleſh, and drinketh my Blood, hath Eternal*

life, and I will raiſe him up at the laſt day, 1 Cor. 15. throughout. *Rev.* 20. 12. *And I ſaw the Dead ſmall and great ſtand before God* — 13. *And the Sea gave up the dead which were in it, and Death and Hell* [or the Grave] *delivered up the dead which were in them.* Now the Grave and Death hold your Relations that are under their Power faſt, ſo faſt that now there is no help, and you therefore ſorrow; but the day will come, when Death and the Grave ſhall deliver them up, and hold them no longer; here is matter of Hope, therefore do not ſorrow as thoſe that have no Hope.

Secondly, *The indiſſoluble connexion betwixt the Reſurrection of Chriſt, and Believers that ſleep in him,* may aſſuredly ſatisfie us, that ſuch ſhall alſo be raiſed. Firmly believe the one, and you cannot, or need not doubt of the other, 1 *Cor.* 15. 12. *Now if Chriſt be preached, that he roſe from the dead, how ſay ſome among you, that there is no Reſurrection of the dead.* 13. *But if there be no Reſurrection of the dead, then Chriſt is not riſen.* 15. — *Whom he raiſed not up, if ſo be the dead riſe not.* 16. *For if the dead riſe not, then is not Chriſt raiſed.* 1 Theſ. 4. 14. *For if we believe that Jeſus dyed, and roſe again, even ſo them alſo which ſleep in Jeſus, will God bring with him.*

Thirdly, The *groſs Abſurdities* that unavoidably follow the denial of the Deads being raiſed,

raiſed, may confirm us that they ſhall be raiſed. They are ſuch as theſe:

1. Then Chriſt is not riſen, 1 *Cor.* 15. 13.

2. If Chriſt be not riſen, and ſo the Dead ſhall not be raiſed, then Miniſters preaching, and Peoples believing is all in vain, *v.* 14.

3. Then the Apoſtles were Liars, and falſe, for they affirmed both, 1 *Cor.* 15. 15. and in other Texts.

4. Then thoſe that are Dead in Chriſt, are periſhed, *v.* 18.

5. Then the beſt men are the moſt miſerable, *v.* 19.

6. Then a floodgate is opened to all wickedneſs, *v.* 32.

7. Gods People then are weakened for doing or ſuffering, *v.* 58.

8. Then Gods Covenant with his People is broke, *Mat.* 22. 39, *&c.*

Secondly, Beſides the certainty of the Reſurrection of the Dead, the conſideration of the *Properties, Qualities and Endowments of their Bodies* which ſhall ariſe, adminiſters more Comfort to us, and conſequently will be a further mitigation of our Sorrow. God hath not only *aſſured* us that theſe dry Bones, conſumed Bodies ſhall live, but alſo hath *foretold* us what manner of Bodies they then ſhall be, far more noble and excellent than when they lived or died.

1. *They ſhall be raiſed Immortal and Incorruptible Bodies.* While they lived with us they were always mortal, and did adminiſter matter of fear unto us, while we often ſaid, or thought, *What if my Husband ſhould die? or what if my Father or Mother ſhould die?* Theſe were fretting fears, and cauſed many diſtracting Cares, or troubled us ſitting at our Table, or lying in our Beds, becauſe we knew they were always ſubject to Death, and liable to its ſtroke, and we knew not how ſoon (tho in Health) they might be taken from us; and ſo the fears of their dying abated our Comfort in them while they were living, becauſe we looked upon them as *dying Comforts*, and going from us, whilſt they were with us. But when they live again, they ſhall die no more, Death ſhall have no more dominion over them: Then they ſhall be above the ſtroke of death and the fears thereof, and it ſhall be no more *a King of Terrors* unto them: But as Chriſt their Head hath ſaid, *Rev.* 1. 18. *I am he that liveth, and was dead, and behold I am alive for evermore. Amen*; ſo all theſe his Members ſhall ſay, *We are they that live, and were dead, and behold we are alive for evermore. Amen. This is truth, ſo it is.* When Death came in by Sin, all mankind became ſubject unto Death: When Sin was turned out by death, and theſe Bodies ſhall be raiſed, no more polluted with it, they ſhall be as free from Death

Death as they ſhall from Sin; before they did die, they were to die: When they were dead, and ſhall live again, Death hath done its worſt, hath done its all, and hath no more that it can do. Death did conquer them, and laid and kept them Priſoners in the Grave; but when they ſhall be raiſed to Life, and redeemed from the Grave, they ſhall conquer Death, and then this laſt Enemy ſhall be deſtroyed, and in the morning of the Reſurrection theſe revived Bodies, united to their Souls, ſhall ſing that triumphant Song, *O Death where is thy ſting! O Grave where is thy victory? Death and Grave did ſwallow us up, but now the Deſtroyers are deſtroyed, the Spoilers are ſpoiled, and both are ſwallowed up in victory.* Thus the Bodies that were ſown in corruption, ſhall be raiſed in incorruption, 1 *Cor.* 15. 42. 54, 55. then Mortality ſhall be ſwallowed up of Life, 2 *Cor.* 5. 4.

2. *They ſhall be raiſed powerful and impaſſible Bodies.* While they lived here, they were weak and ſuffering Bodies, enduring hunger and cold, and thirſt; crying out of Pains and Sickneſs, or torments by Chollick, Gout and Stone, and Rheumatiſms, ſhaken by Agues, and ſcorched by Feavors, and ſwelling with Dropſie, torn with Coughs, overflowed with Catarrhs, and liable to hundreds of Diſeaſes, inſomuch that they died daily, yea died many Deaths before they died, and many Sick-

neſſes put them to more and greater pains in time of Life, than Death it ſelf did put ſome of them to in the point of Death; but when they ſhall live again, as they ſhall die no more, ſo they ſhall ſuffer no more, nor be ſick any more, feel hunger and thirſt no more, and ſo ſhall grieve, nor groan, weep or ſigh, or ſob no more for ever; no more aking Heads, no more pained Bowels, no more Griefs of any ſort whatſoever.

Indeed the Bodies of the Wicked ſhall be raiſed Immortal, but ſubject to ſuffering, they ſhall feel more pains and torments after they are raiſed, than ever they did before they died, and *their Immortality ſhall be the aggravation of their miſery*; for die again they would, but cannot; return to their Grave again, where they felt nothing, they would, but muſt not; becauſe they muſt live for ever, they muſt be tormented for ever. Immortality of Bodies at the Reſurrection, to the Wicked is a Curſe and Plague, to the Godly it is a Bleſſing and a Favour conferred upon them, for tho' *they were ſown in weakneſs, they ſhall be raiſed in power*, 1 Cor. 15. 43.

3. *They ſhall be raiſed Spiritual Bodies*, not turned into Spirits, for then they would not be Bodies; *Spirits have not material Eyes*, with which *Job* ſaid he ſhould ſee his Redeemer at the laſt day with thoſe he then had, and not with others; if it were not the ſame Bodies

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in ſubſtance, it would not be a Reſurrection, but a new production. They ſhall then be Spiritual Bodies, in this reſpect, that their manner of Life, ſhall be like the Life of Spirits, having no need of Meat, or Drink, or Sleep, or any ſuch things whereby our Natural Bodies in this Life are ſupported and maintained. In which reſpect Chriſt aſſerts that they ſhall be as the Angels, *Mat.* 22.30. *In the Reſurrection they neither marry, nor are given in Marriage, but are as the Angels of God in Heaven.* This will be a great priviledge of Bodies raiſed from the dead at the laſt day, for now we ſpend a great part of our Life in Sleep, for the refreſhing of our Natural Bodies, and in that time we are not, nor cannot be taken up with Admirations of God, nor Contemplations of Divine things, but after the Reſurrection there ſhall be no interruptions nor intermiſſions in our praiſing of God, in our Loving of him, and delighting in him. Our Natural Bodies now require time to be fed, in ſitting at our Tables; when they are empty, we are pained with hunger, when they are full, we are indiſpoſed for Holy Work, and Heavenly Praiſes; but a whole Eternity ſhall be filled with conſtant *Hallelujahs*, and Spiritual Rejoycings, when our Bodies ſhall be raiſed *Spiritual Bodies*, and ſuch they ſhall be, 1 *Cor.* 15. 44. *It is ſown a natural Body, it is raiſed a ſpiritual Body. There*

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is a Natural Body, and there is a Spiritual Body.

4. *They shall be raised glorious Bodies.* Now our bodies are *vile Bodies*, Phil. 3. 21. How full of ill Humours, and loathsome Corruption! Why should any be proud of a comely Face, when he might think what he is within? Now they are Cottages of Clay, Tabernacles of Earth, a Mass of breathing, walking Mould. God did mend the Matter, else our Bodies are as vile as the Earth we tread upon; for out of it they were taken, and into it they are returning; but this is wonderful, that *Bodies so vile* while they live, and more loathsome when dead, and rotting in the Grave, should at last be raised as glorious as *so many glittering Stars*, Dan. 12. 3. Did I say, as glittering Stars? Christ saith as so many shining Suns. *Mat.* 13. 43. *Then shall the Righteous shine forth as the Sun in the Kingdom of their Father.* Who can express the difference betwixt a dead Body in the Grave, and the Sun shining in the Heavens? Yet so much shall be the difference between the same Body in the Grave, and raised at the last day. 1 *Cor.* 15. 43. *It is sown in dishonour, it is raised in glory.*

5. *They shall be raised perfect and beautiful Bodies.* If they were maimed here, they shall be entire then; if blind now, they shall have Sight to see the Lord Redeemer, and the Glo-

Glory of the Place above, and of the Company in that Palace of the King of Glory. If they were any way deformed here, any part redundant, any part exorbitant or defective, this deformity ſhall be removed, and Beauty ſhall be their Cloathing all over: for whatſoever came in by ſin, and is the Puniſhment and Effects of Sin in ſuch reſpects upon the Body, when the Cauſe is removed, ſuch Evils ſhall not remain.

6. *They ſhall be raiſed holy and without the leaſt ſpot or ſtain of Sin, or inclination to it.* Now the Body is defiled with ſin, and the parts of it are too often the Inſtruments of Sin: Eyes beholding Vanity, and Windows to let in wickedneſs into the Heart and Thoughts; our Tongues too often ſpeak to Gods diſhonour; our Feet too often run into the wayes of Sin, our Appetite too often over-rules our Reaſon, and we have cauſe to cry out, *Who ſhall deliver us from this Body of Sin and Death?* Who ſhall? God when he delivers our Bodies from Death, and raiſeth them out of their Graves, will deliver them from all filthineſs of the Fleſh, and Chriſt ſhall preſent them pure and ſpotleſs, without wrinkle, or any ſuch thing, *Eph.* 5. 27.

7. If I cannot ſay all, let me ſay that which comprehends all, *they ſhall be raiſed like to Chriſts glorified Body:* Say our Souls in Heaven ſhall be like Chriſts Soul, and our Bodies

Bodies raiſed and taken thither ſhall be like Chriſts glorious Body. If we cannot utter the Excellency of the heavenly Qualities and Endowments of the Bodies of thoſe that ſleep in Jeſus, when they ſhall be awaked, ſay *they ſhall be like to Chriſts glorious Body:* If you cannot conceive it in your Minds, think they ſhall be *like Chriſts glorious Body*; and if you cannot think how great that is, do not mourn that your holy Friends are gone before in their Souls to ſee that glorious Jeſus, whoſe Glory is ſo great, that it doth tranſcend all your thoughts; and ſpend your time in holy preparing, and earneſt Looking for his coming, than in exceſſive ſinful Mourning for their dead Bodies, that ſhall be made like his at his coming. *Phil.* 3. 20. *For our converſation is in Heaven, from whence alſo we look for the Saviour, the Lord Jeſus Chriſt.* 21. *Who ſhall change our vile Body, that it may be faſhioned like unto his glorious Body.* Lord, how can this be, that ſuch Clods of Earth, and lumps of Clay, when turned into Duſt in the Grave, ſhould be made like to the Body of the glorious exalted Jeſus? How! *according to the working whereby he is able to ſubdue all things to himſelf.* There muſt be great ability and power to make this change, *a body ſo vile to be ſo glorious*, this Power muſt be Almighty Power, even ſuch as can do any thing, as *can ſubdue all things*; and this Power ſo mighty muſt be working

working Power, to make such a Body that all the Power of all the Angels in Heaven is too weak to do.

Now let those that overmuch sorrow for their Dead that sleep in Jesus, consider if they have any cause or reason so to do. You look upon their dead Bodies in the *Coffin*, before they are nailed up; and your Eye is filled with tears, and your Heart with sorrow. You think of them as they are mouldring and rotting in the *grave*, and you can scarce bear these thoughts. Have *you not another Eye?* Can you have no other thoughts? Have not you an Eye of Faith to look *beyond the Coffin and the Grave* to a joyful glorious Resurrection? and see what Bodies they shall be when they shall be raised? They are in their Graves, and you can see them no more: but you can say, Tho their Grave is filled up, and I cannot set mine Eyes upon them, yet *methinks* I see how *there* they lie, and how they do consume: and if you had an Eye of Faith, which makes things to come as if they were present, you might say, *Methinks I see their Bodies raised; methinks I see how beautiful, how powerful, how glorious they be; methinks I see them shining as the Sun*; if you did, would not this delight your thoughts, stop your excessive Tears, and remove your immoderate sorrow? but if you are purblind and cannot see afar off, your sorrow will be nearer.

CHAP.

CHAP. XV.

The Fourth Remedy against excessive Sorrow, the Antecedents, Concomitants, and Consequents of the Resurrection of those that sleep in Jesus. The First, Christ Himself will come for their Redemption from the Grave.

THE Fourth Argument for the mitigating of our Sorrow for our Deceased that sleep in Jesus brought by the Apostle, is the *Antecedents, Concomitants and Consequents*, that is, the things that shall go before, accompany, and follow after their being awaked out of their sleep, and Resurrection from their Graves: All of them exceeding *wonderful and glorious*, and when known and believed firmly will be exceeding *comfortable* unto us, as they are in themselves greatly *desirable*. Oh that God would give us that Faith, that might enable us to look upon them as *sure and near* at hand, yea that may *presentiate* them unto us, tho yet they are future, that it may be the *substance*, or *subsistence*, or as it were the *ready presence* of such things hoped for, and the *evidence* or *convincing demonstration of things not yet seen*, as if we did now behold them with our Eyes, which is the nature,

ture, power, and working of a lively Faith, *Heb.* 11. 1. then ſhould we now wipe tears from our Eyes, in the fore-believing views thereof, as God will do then, when we ſhall actually behold them; then our Sorrow would now be turned into Joy, and our Heavineſs into Rejoycing; now we know, and ſay, they are dead, and therefore Sorrow filleth our Hearts; but let us *believe* what is revealed concerning them, that they ſhall be raiſed, and what great and glorious things ſhall then be done to them, and for them, and let the Faith of the one make us as joyfull, as the Knowledge of the other at preſent makes us ſorrowfull. Theſe Remedies for the aſſwaging of our ſorrow, may be reduced to theſe five general Heads: But remember, it is not the bare Notion of them, nor curſory talking of them, nor ſuperficial thinking of them, but our ſerious pondering, and powerful, practical Believing of them, and the Spirits effectual applying, and laying them warm to our Hearts, that muſt he the Cure to thoſe that are deeply ſorrowfull for their Dead.

1. *The Lord Himſelf will deſcend from Heaven, to fetch them out of their Graves*, v. 16.

2. *The Solemnity of his Coming, and his Attendants waiting upon him, and the Call that ſhall then be given to them to awake, ariſe, and come forth out of their Graves.* For he ſhall come with a ſhout, with the Voice of the Archangel

gel [and of others,] and with the Trump of God, *v.* 16.

3. *The Prerogative of those that sleep in Jesus above those that then shall be found alive*, the Dead shall have the precedency of the Living, that the Dead shall be raised, before the [then] Living shall be changed. V. 15. *For this we say unto you by the Word of the Lord, that we which are alive, and remain unto the Coming of the Lord, shall not prevent them which are asleep.* V. 16. — *the Dead in Christ shall rise first.*

4. The Dead in Christ being raised first, and after that the Living changed, *both shall be caught up together in the Clouds, to meet the Lord in the Air.* V. 17. Are our Hearts almost dead with sorrow? Where is our Faith? Here is the Word of the living, faithful God, declaring Wonders that shall be done for the Dead in Christ, but where is our Faith? Here is our sorrow, but where is our Faith? Behold, the Lord *comes down* from Heaven; behold, the Dead *come up* out of their Graves, behold, they that long lodged and slept under ground, are caught up, and carried from off this Earth into the Air, where their Lord and they do meet: O happy, joyful meeting! not only Bodies and Souls do now meet, after so long a parting, but which is more, their Lord and they do meet, after so long sleeping: Lord, here is our Faith, and our sorrow is abated.

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5. *The eternal Enjoyment of God and Christ in the higheſt Heavens.* V. 17. —*and ſo ſhall we ever be with the* Lord. Now we ſee where they that are Lodged in the Grave, *ſleeping in Jeſus*, ſhall at laſt be Lodged, *rejoycing in Jeſus*, and therefore now let us be the leſs ſorrowfull. And that our Faith concerning theſe may be encreaſed, and thereby our ſorrow may be diminiſhed, let us take them up, and view them again.

I. Is it nothing for the aſſwaging of our ſorrow, *that our Lord will come himſelf from Heaven, to raiſe them up out of their Graves?* If you ſay, *Who can* cauſe theſe dry Bones to live, and cloath them with fleſh, and cover them both with skin, and bring them out of theſe deep and dark ſleeping places? the Anſwer is ready, the *Lord can:* He can, but the Queſtion is, whether *he will?* he hath declared and promiſed that he will. He will? While he was on Earth he raiſed ſome, but now he is gone to Heaven, and there he doth abide, and except he come from Heaven, the Dead muſt abide in their Graves. Say you ſo? weep not: for he HIMSELF will come, and he will ſurely have them forth. Did he at his firſt coming *die* for their Bodies as well as for their Souls, and will he be content to have their Souls only with him in the Heavens, and their Bodies to lie always in the Grave? Did he *purchaſe* their Bodies as

well as their Souls with the price of his own moſt precious Blood, and will he for ever loſe ſuch a part of his purchaſe? Are not the Bodies as well as the Souls of Believers *Chriſts own* by right of Redemption? 1 *Cor.* 6. 20. and will he loſe his own ſo dearly bought for want of looking after them? Hath he redeemed them from Sin and Hell, and will not he redeem them from the Grave? And is not the deliverance out of the Grave called the *Redemption of the Body?* and do his People and Redeemed ones while they live *wait, believe, and hope*, and like a Woman in Travel groan for Deliverance, and long for the Bleſſed Inheritance, and full poſſeſſion of the Bleſſed State above both in Body and Soul at the Reſurrection, and will he ſuffer them to be diſappointed? Are they *Adopted* hereunto as well in their Bodies as in their Souls, and did they here receive the Spirit of God as the Pledge and Earneſt, and Firſt-fruits of Glory, and ſhall he let them be for ever without it? *Rom.* 8. 23. Were they *Sanctified* in their Bodies as well as in their Souls and Spirits? 1 *Theſ.* 5. 23. and ſhall not their ſanctified Bodies be glorified Bodies at the coming of Chriſt? Did their Bodies *partake* with their Souls in the ſerving of their God, in Hearing, Praying, and Religious Faſting, and ſhall not they partake with the Souls in the heavenly and Eternal Reward thro' the Riches

of

of his Grace? Did they *present* their Bodies (when alive) a Living Sacrifice, holy, and acceptable unto God, giving up their Bodies wholly to him, to do and ſuffer what he did call them to, tho' it were to Death? *Rom.* 12. 1. and will he ſuffer them to remain for ever as Priſoners of Death? and not call them from thence to be partakers of Eternal Life? Did *both parts* ſerve and yield Obedience to him, and ſhall *one only* be ſaved and rewarded by him? He was the Redeemer and Sanctifier of both, and he will be the Saviour of both: And if Angels ſent from Heaven cannot deliver them out of their Graves, he will come HIMSELF and bring them out. When he would redeem *Iſrael* from the Bondage of *Egypt*, he ſent *Moſes*; but to Ranſom, Redeem, and ſet the Bodies of thoſe that died in him from the bonds of Death, with which they are tyed hand and foot, it being a Work too great for any meer Creature, he will come himſelf, and break theſe bonds, that tho' they be dead, yet they ſhall live. Chriſt will not ſtay, abide, nor reſt in Heaven, when the appointed Day is come, till he hath opened their Graves, and brought them forth. To the moderating of our Sorrow, theſe things concerning his Coming when the Dead ſhall be raiſed, are the Ingredients whereof this Cordial is compounded.

1. *The Certainty of his Coming.* Do you ſay, if we were ſure Chriſt would come, for this amongſt other ends, it would be ſome allay unto our Sorrow: why do you doubt? Is this any new Doctrine? was it not propheſied by *Enoch* the ſeventh from *Adam*? *Jude* v. 14. *Behold the Lord cometh with ten thouſand of his Saints.* Have not the beſt of Men believed it? why elſe do the Generation of the Righteous look for it? *Phil.* 3. 20, 21. *Tit.* 2. 13. and wait for it? 1 *Cor.* 1. 7. and pray for it? *Rev.* 22. 20. and is made the Character of a Chriſtian to Love and Long for it? 2 *Tim.* 4. 8. Will you believe the Teſtimony of Angels from Heaven? you have it, *Act.* 1. 11. Will you believe it if it were ſpoken with his own Mouth: then read *Joh.* 14. 2. *I do go to prepare a place for you.* 3. *And if I go to prepare a place for you, I will come again, and take you to my ſelf, that where I am, there ye might be alſo.* The Souls of Believers being with Chriſt immediately after their ſeparation from the Body, this Promiſe of Chriſts coming, and then taking them to himſelf, muſt be underſtood of the Conſummation of the Happineſs both of Body and Soul, and in the Conſummation of the whole Church in one Body, that when he comes again, all his ſhall be with him, and *all of every one*, both Body and Soul. Why then do you ſorrow ſo much, as if you had no Hope, when it is ſo ſure and certain ground of good Hope? 2. *The*

2. *The Nearneſs of his Coming.* You ſay, and therefore ſorrow on, he will come, but who knows when? How long muſt the Dead lie there before the day of his Coming, and their Riſing? Small Comfort to tell us of their living after ſo many years, and how many, is unknown to Angels, or Men, as we find *Mark* 13. 32. Say you ſo, when it may be ſooner than you, or any Man, or Angels might think of? However, tho it may not be in our days, and we are like to be among the Dead, and not the Living at his Coming, yet he will *quickly come*, and will not tarry long before he comes. *Heb.* 10. 37. *For yet a little while, and he that ſhall come, will come, and will not tarry.* Tho' to Unbelief and Impatience it might ſeem long, yet it is but a *very little time* till Chriſt will come, and raiſe the Dead, and fulfill our Hopes; and he will not delay, nor tarry at all, *not one day nor hour* beyond the due appointed time. We muſt not meaſure God's time by the meaſures of Men, as *days, months and years, for one day with the Lord is as a thouſand years, and a thouſand years as one day*, 2 Pet. 3. 8. and it is not tediouſly long to the Soul in Heaven, nor to the Body in the Grave; only it ſeems ſo to us, but is not *really* ſo to God, nor *eſtimatively* ſo to them. It is the laſt Promiſe in all the Scripture, and turned into a Prayer, *Rev.* 22. 20. *He that teſtifieth theſe things, ſaith,*

surely I come quickly. Amen. Even so come Lord Jesus. Believe then, in Gods Account, that Christ will quickly come, and the Dead in Christ shall be quickly made to Live again, and do not sorrow as if you had no hope, that this quickly will be done, and all our sorrow quickly will be over.

3. *The Publickness of his Coming.* When his Coming shall be seen by all, it shall be denied by none. Is the Lord come, then shall be no Question, no Doubt, for all the World shall be Spectators of it, *Rev.* 1. 7. He was seen by some upon the Tree, but he shall be seen by all upon his Throne, *Mat.* 26. 64. If Faith were now in the stead of that sight then, as that sight will fill us with Joy, so this Faith would moderate our Sorrow.

CHAP.

CHAP. XVI.

The Shout, the Voice of the Arch-angel, the ſounding of the Trumpet: The miniſtration of Angels. The Dead ſhall be raiſed, before the [then] *Living ſhall be changed. Both ſhall meet the Lord in the Air.*

IS it nothing to aſſwage our Sorrow, believingly to conſider *the Shout, the Summons, and Call* that ſhall be given to the Dead, to awake, ariſe, and come forth of their Graves, and the *Attendance and Miniſtration of the Glorious Angels, in reference to the Dead then raiſed?* 1 Theſ. 4. 16. *The Lord himſelf ſhall deſcend from Heaven with a Shout, with the voice of the Archangel, and with the Trump of God.* 1 Cor. 15. 52. *In a moment, in the twinkling of an Eye, at the laſt Trump, (for the Trumpet ſhall ſound) and the dead ſhall be raiſed incorruptible.* What a potent Call, what a mighty Sound, what Almighty Power ſhall that be, which ſhall quicken all the Dead in a moment, in the twinkling of an Eye? What is ſhorter than a moment? what is ſooner done than the twinkling of the Eye? and yet with ſuch quick diſpatch the Dead

ſhall be made to live, they are ſleeping in their Graves as before: Chriſt comes, the Trumpet ſounds; the Lord calls, the Dead ariſe; they all ſtart up, they all come forth, and look up, and ſee the Lord is come, and who it was that made them Live. Concerning this Trumpet of God, this hath been ſaid of old,

Tuba mirum ſpargens ſonum
Per Sepulchra Regionum,
Coget omnes ante Thronum.

At the laſt Trumpets ſound,
The Dead, tho' under ground,
Shall riſe, his Throne ſurround.

What this *Shout*, this *Voice of the Archangel, and Trumpet of God* ſhall be, is diverſly interpreted. Ἐν κελεύσματι properly ſignifieth ſuch Voices and Cries that Mariners uſe one to another, as a ſign when all ſhould put forth their Oars to row together; or of men heaving at ſome weighty burden, do uſe as a ſign when all ſhould heave together, and joyn their ſtrength together to lift it up: And then it is ſpoken after the manner of Men, for tho' the raiſing of all the Dead be a great Work, yet God will do it eaſily, and needs not the help and aſſiſtance of Angels thereunto; or elſe to expreſs the Joy that the Dead in Chriſt ſhall riſe, and to increaſe

the

the Terrour of the Ungodly at that Day.

The Trumpet at the Laſt Day that ſhall be ſounded in order to the raiſing of the dead, is *three* ways judged of.

1. Some apprehend it ſhall be a *proper, real and material Trumpet, ſounded by Angels.* Mat. 24. 31, *And he ſhall ſend his Angels with a great ſound of a Trumpet.* As when God came down to give the Law, there was *Thunderings and Lightnings, and the Trumpet ſounding,* Exod. 19. 16, 18, 19. So when the Lord ſhall come down to raiſe the Dead, and to judge the impenitent Tranſgreſſors of his Law.

2. Some underſtand it *figuratively*, alluding to the manner of Men, who ſound a Trumpet to gather Aſſemblies together. *Num.* 10. 2. *God ſpake to Moſes ſaying, make thee two Trumpets of Silver — that thou mayeſt uſe them for the calling of the Aſſembly, and for the journeying of the Camp.* So when the year of *Jubilee* came, the Trumpet of the Jubilee was to ſound throughout all the Land, *Levit.* 25. 9. The Day of the coming of Chriſt, and of the raiſing of them that ſleep in Jeſus, will be to all Believers their *Jubilee*, and the Trumpet ſhall ſound throughout all the World.

3. Some conceive this laſt Trumpet *ſhall be Chriſt's own audible Voice*, Calling and Commanding the Dead to ariſe, and come forth of

of their Graves. And they give these Reasons:

1. The *express Letter of the Word.* Joh. 5. 28. *The Hour is coming, when all that are in the Graves shall hear his Voice, and shall come forth.* The Lord Jesus shall utter his Voice, and the Dead shall hear it, and come at his Call.

2. In *raising of particular dead ones, he usually used his Voice.* Luk. 7. 14. *And he said, Young Man, I say unto thee, arise.* Joh. 11. 43. *And he cried with a loud voice, Lazarus come forth.* At the last day, when Christ shall say, *Arise all ye dead, arise, come forth,* they shall all hear, and come out of their Graves.

But others say what the Sound of the Trumpet shall be no man can tell, and so do not determine whether it shall be the one or the other, but say, *The Lord himself coming down in his visible Humanity from Heaven, shall call the World together, as men call Assemblies, by shout, by Voice, or by a Trumpet; so shall Christ by his unknown way, called the Voice of the Archangel, and the Trumpet of God.* But when the Trumpet is sounded, and the dead are raised, the holy Angels of God shall be employed concerning them: For they do not only come along with Christ as his Attendants to set forth the Greatness of his Majesty, as *Lords, and Dukes, and Earls* waiting upon an Earthly King, but also to execute Christs Commands concerning those that shall be raised; for as they did attend them at their Death,

and

and were the Convoy of their ſeparated Souls into the place of Reſt and Joy, ſo they ſhall alſo be ſerviceable to them at their Reſtoration unto Life.

I. *In gathering the Elect of God together.* They died and were buried in diſtant places, far remote each from other, ſome in one part of the World, and ſome in another, and lie ſcattered far and near; but God ſhall uſe the Miniſtration of Angels to gather them together. *Mat.* 24. 31. *And he ſhall ſend his Angels with a great ſound of a Trumpet, and they ſhall gather together his Elect from the four Winds, from one end of the World to the other.* If you have one godly Relation dieth in *England*, and another in the *Eaſt*, and another in the *Weſt-Indies*, trouble not your thoughts hereat, how ſhall they be brought together at laſt; if ſome die at one end of the World, and ſome at another, God by his Angels will find out where they were buried, and bring them together. *Mar.* 13. 27. *And then ſhall he ſend his Angels, and ſhall gather his Elect together from the four Winds, from the uttermoſt part of the Earth, to the uttermoſt part of Heaven.* None ſhall be loſt or left behind; this might be a ſtay and ſupport to ſome that are mourning for their dead Relations, with this Aggravation, We know not where they died, nor where they were buried: Thô you do not, God will find them, tho they died in the

the uttermost parts of the Earth?

II. *In separating those that died in the Lord, from those that died in their sins.* Were they buried promiscuously in common Burial-places, where the Bodies of the Worst and Best are laid together? sometimes in one *common Grave*, and in succession of time a Wicked mans body laid in the same Grave where the body of a Believer before was buried, and these are raised together, shall not the one be mistaken for the other? No ground of such Fears, for the Angels shall separate the one from the other. *Mat.* 13. 49. *So shall it be at the end of the World, the Angels shall come forth, and sever the wicked from among the just.* But if thoughts arise in your Hearts, tho Angels be perfect in Knowledge, yet it is finite: they are not the Knowers and the Searchers of Hearts, and how can they distinguish an Hypocrite from one that was sincere? You may be fully answered, *That God hath wayes that we know not of, to direct them in making this separation:* However, to remove all doubting thoughts, we are assured that *Christ himself*, that is God as well as Man, and knows what every Man was, as surely and as easily as a Shepherd knows a Sheep from a Goat, doth he know an Hypocrite from one sincere; he shall see, and will take care that there be not one Impenitent person among all the Company of the holy Ones; and that there

shall

ſhall not be one ſanctified Perſon left among the great multitudes of Impenitent ſinners that ſtand trembling to hear the Sentence of Condemnation to be paſt upon them. *Matt.* 25. 31. *When the Son of Man ſhall come in his glory, and all the holy Angels with him, then ſhall he ſit upon the Throne of his Glory.* 32. *And before him ſhall be gathered all Nations, and he ſhall ſeparate them one from another, as a Shepherd divideth his Sheep from his Goats.* Weigh all this, and try what Comfort it will yield you. When you hear the Sound of the Paſſing Bell, and what others may ring on the Funeral Day, the hearing of your Ear fills your Heart with Sorrow; think then that the *Sound of the Trumpet* ſhall be heard for the raiſing of thoſe that are lodging in the Duſt, and let that moderate your Grief, eſpecially when you conſider your Dead heareth not the one, and is not grieved at the ſound thereof; but *He or She* ſhall hear the other, and hearing rejoyce. When you ſee the *common Bearers* letting down their Corpſes in a *common Burial-place*, remember, tho the Wicked were laid on every ſide, yet when they ſhall be raiſed they ſhall be ſevered, and thoſe that ſlept in Jeſus ſhall all be ſet at his right Hand, without the mixture of one ungodly Perſon amongſt them all: And is it no Comfort to you, that yours ſhall be amongſt them?

III. *May not the Privilege that those that sleep in Jesus shall have above those that shall be found alive at the Coming of Christ, be some alleviation of our Sorrow?* Why else doth the Apostle alledge it as a ground and Reason against excessive Sorrow, when he designedly treats upon this Subject? and doth Preface so solemnly before he delivers this Doctrine as ground of Comfort? Ver. 15. *For I say unto you by the Word of the Lord*; that which I am to say, are not my words but the Lords: if I had not had it from him, I could have told no such thing; *that we that are alive and remain unto the Coming of the Lord, shall not prevent them that are asleep.* V. 16. *The dead in Christ shall rise first.* The like Order and precedency he affirms 1 *Cor.* 15. 52. *The dead shall be raised Incorruptible, and we* (those that shall be alive) *shall be changed.* We think that those that shall be found alive, will have an advantage above those that are dead. But they shall have this advantage above the *then* Living, that they shall be first raised, and be made immortal, glorious and incorruptible Bodies *sooner and before* those that shall be alive: As they put off the mortal and corruptible Body before them, so they shall put on the Immortal and Incorruptibble Body, sooner than they. These died a Temporal Death, which the other shall not; but they shall live an Immortal Life sooner than those that are not

to

to die a Temporal death. The Living muſt wait for their Change, till thoſe that were changed from *Life to Death*, ſhall be again changed from *Death to Life*. Do you mourn becauſe your holy Relations are dead, and do not Live? Rejoyce alſo that they ſhall Live, and have the preeminence before thoſe that ſhall not die, but only be changed, becauſe God hath told you how mindfull and careful he will be of thoſe that ſleep in Jeſus: Forgotten by Men, remembred by God.

IV. Is it nothing to moderate your ſorrow *that Chriſt and yours ſhall ſurely meet?* Death was a parting you and them, and that parting day was a ſorrowful day: And you record the day of their Death, and your parting, and mention it with Grief and Tears: Remember *a meeting day* will come, not only when they and you ſhall meet, but when *they and Chriſt* ſhall meet, and let the Thoughts thereof cauſe you to rejoyce. What tho *you and they* ſhall meet no more while you live, yet *Chriſt and they* and *you* alſo if you believe ſhall meet and never part. But *where* ſhall this Meeting be? In the Air. But how ſhall they get up? They ſhall be *caught up*, by the Power of God; or be ſuch agile and nimble Bodies, that they ſhall be as able to move upwards, as now they are prone to fall downwards. You follow them to the Grave, and ſee them there let down, and you

you are filled with Sorrow: Think again, as if you saw that Body raised again, and mounting aloft as swiftly as any winged Bird into the Air to meet the Lord; and let such a Foresight abate your present sorrow.

CHAP. XVII.

After their meeting with the Lord, THEY shall be with HIM for EVER. Comfort from all Recollected.

SHall not a believing Prospect, that those that sleep in Jesus, shall awake *and live with the Lord for ever,* make some abatement of our sorrow? or rather turn it into Joy in the hopes thereof? This is the last, and highest and most Soveraign Remedy, the Apostle giveth in this place against Excessive Sorrow, saying, *and so shall we ever be with the Lord.* Short words, but matter of lasting, everlasting Joy: Soon said, but not so soon understood, for indeed they contain more than we can conceive, and none know so well as they that are with him: Yet that we may have a relish of this Remedy, and a taste of this Spiritual Comfort, for the correcting of extravagant Sorrow, let it be enquired,

1. *With*

1. *With whom it is that these must be?* with the Lord: and what it is to be with him?

2. *Who they are here meant that shall be with the Lord?* We.

3. *How long? for ever.* Blessed shall they be, whoever they be, that thus shall be with the Lord for ever.

1. *It is the Lord himself with whom these shall be:* And to be with him is the summ of all our Hopes, the end of all our Prayers, and the top of all our Happiness. The *Misery* of the Ungodly and Impenitent when raised, judged and condemned, is, that they must depart from the Lord, and be in flaming fire, and then with Devils. The *Happiness* of the Godly then acquitted and absolved, will be to be called to come to the Lord, and to go with him into Glory, and there abide and remain with him. *Mat.* 25. 34, 41, 46. *Then shall the King say to them on his right hand, Come ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the World.* 41. *Then shall he say also to them on the left hand, Depart from me ye Cursed into everlasting fire, prepared for the Devil and his Angels.* Some are called to come *to him*, the others commanded to depart *from him*; some to be with Him, the rest to be with Devils, therefore those are declared to be blessed, the other accursed; for 46. *These shall go away into everlasting Punishment, but the Righteous into Life Eternal.* Do we believe these

things, or do we not? All these things are spoken of Men when raised from the Dead, and judged and sentenced, and the Sentence put into Execution; and do not you by Faith see with whom they shall have their abode that now do sleep in Jesus? enjoying the beatifick Vision, living in the comfortable, glorious and immediate Presence of God the Father, of Christ the Redeemer, and of the Eternal Spirit their Sanctifier. Now your Thoughts run to the Grave, look down into it, and you see them with Worms and with Rottenness, and therefore sorrow: Let your Thoughts run as far as the day of Christs coming, and then suppose you look for them in the Graves, you will not find them. The Voice will be, *They are not here, for they are risen, come see the places where they lay.* Where are they? Look up, they are gone to meet the Lord in the Air, and whither are they next to go? to be with the Lord: And is there nothing in the belief of all these things, not only to asswage Sorrow, but also to beget great Joy? but because we are of so little Faith, therefore we are of so much Sorrow?

2. *Who are these that are to be with the Lord?* What *we* doth the Apostle mean? whom doth he say this great thing of? of all those that shall be *caught up* in the Clouds, to meet the Lord in the Air. Who are they? those that shall be alive, and remain, when the Lord

shall

shall come: *Together with them.* Who are they? the *Dead in Christ* that did rise first, before the Living were changed; so then it comprehends those that slept in Jesus, and shall be raised, and those Believers that shall be found alive, and changed, and caught up together into the Air to meet Christ, who will adjudge them to Everlasting Life, and so after that shall be with Christ in Glory. Are *these* the Dead we Mourn for? and why? because they are dead in their Graves, and with the dead: but have we no Faith in this Word of the Lord. If we have, let us set their Resurrection over against their Death, and Heaven over against their Graves, and their being with the Lord hereafter over against their present being with the Dead, and try if a firm, and lively acting Faith will not bring to us greater Joy, than Sense now fills us with disquieting Sorrow: Or shall we walk by Sense, and not by Faith? Sense tells us, they are in the Grave, there our Eyes saw them laid; and doth not God tell us, they shall be with him? and have not we Faith to believe him? and if we have, cannot we rejoyce in the Hope thereof, but sorrow on, as if we had no such Hope? Do we sit and ponder upon the loathsomness and darkness of the Grave, and weep while we ponder, that our Dead are there? and cannot we sit and meditate upon the holiness, happiness, and

the ſhining Glory of Heaven, and rejoyce that our dead ſhall live, and dwell in that glorious Place hereafter? eſpecially when we conſider they then ſhall be with the Lord, ſo as before they never were. Admit their Souls are now with Chriſt, yet their Bodies are not: It is but one part of them that now is Glorified; but the Day is coming, and it haſteneth, that all Believers, and *all of every one*, the Body as well as the Soul, ſhall be with the Lord. Did *Paul* judge it far better to depart, that his Soul may be with Chriſt, tho he left his Body to the Grave, and was it the matter of his Deſire? *Phil.* 1. 23. And ſhall not we judge it to be beſt, that we and ours ſhall be with Chriſt, both in Body and Soul; and ſince it ſhall be ſo, make it matter of our Joy, tho for the preſent it is not ſo? for tho it be to come, and ſo is the *Object of Deſire and Hope*, yet Faith ſhould look upon it as ſure as if it were preſent, and ſo make it the ground of our Joy: As ſure as their Bodies are now in the Grave, ſo ſure they ſhall be with the Lord in Heaven. What ails us we cannot rejoyce in the one, as ſorrow for the other, eſpecially when the one is a greater Good, than the other is an Evil?

3. *The Eternity of their abode with the* Lord *in Body and Soul from the Second Coming of Chriſt, ſhould aſſwage our Sorrow* for the ſhort ſpace of

of time their Bodies are to remain in the Grave. While Children Live, we think how long is it ſince they were born? When Perſons in a Conjugal Relation continue together, ſometimes they reckon how many years ſince they were Married? and theſe are *pleaſant Thoughts:* But alas! Death comes and makes a Change, and ſnatcheth away the Children, and breaks the bond of Marriage, and then after a while the Enquiry is, How long hath my Child, or Husband, or Wife been dead? and theſe are *ſorrowful Thoughts:* But is there no Remedy, no relief againſt them? What if you ask, when our Dead that ſleep in Jeſus ſhall be raiſed, *how long* ſhall they be with the Lord? How long! inconceivably longer than they ſhall be in the Grave. *How long* ſhall they be in the Grave? not for ever: Bleſſed be God, they ſhall not be there for ever. *How long* ſhall they be with the Lord? for Ever: Eternal thanks unto our God, they ſhall be with him for ever.

But we ſit and think, it will be a long, a long, a very long time that they ſhall be in their Graves, and no man knows how long, and for this Sorrow fills our Hearts: Doth it? think again when they ſhall be raiſed. *How long* ſhall they be with the Lord? a long, a long, a very long, not time, but Eternity, and no Man can conceive how long it will be. And when you have thought of as many years

as you may imagine they may be in their Graves, all of them will not amount to so much as one hour, if compared with that Eternity in which they shall be with the Lord. Concerning their *being in the Grave*, you may see an end, for an end of their being there will be: Concerning their *being with the Lord*, you can conceive no end, for there is no end to be conceived, for they are to be with him *for ever*; in the Grave for a time, and after that with the Lord of Glory in a State of Glory for ever! *For ever! O blessed word!* shall they come forth of their Graves after a while, and be with the Lord *for ever?* O happy, happy, for ever happy are their saved Souls above, that shall live in the presence of their Lord for ever. Blessed are the Dead that die in the Lord, for when they shall live again (which shall surely be) in their Bodies united to their Souls, they shall be with the Lord *for ever*: This will be the Joy of their Joy, that they shall enjoy their Lord *for ever*. This will be the Life of their Life, that with their Lord they shall have everlasting Life: This shall be the Crown of their Crown, that it shall be Incorruptible, as they then shall be both in Body and Soul: It will be the Hell of Hell, that the Damned must be there *for ever*: It will be the Heaven of Heaven, that their being with the Lord therein shall be *for ever*; without this their Joy would not be

pure

pure Joy, but mixt with fears of losing of it; without this their Joy would not be *full*, for the Thoughts, it would not always last, would diminish their Joy, and if diminished, it could not be full; without this their Joy would not be *constant* Joy, but there would be stops, and gaps, and intermissions in their Joy, and they would have their fits of Sorrow, and turns of Grief. *Now* they would rejoyce because they are with the Lord, and *anon* they would grieve because they are not to be with him for ever, and so they would be miserably happy, and sorrowfully joyfull, which is not the happiness and Joy of Heaven, which for *degrees* is full, for *duration* everlasting; *full*, because they are with the Lord, *everlasting*, because they shall be with the Lord for ever. Methinks I hear their triumphant Songs, their Holy Admirations: *O what is the difference betwixt these Bodies now, and what once they were! Behold the Glory of this Place, how far different it is from those Graves where we did lye, and are now delivered from! We were in our Graves for a time, that time is out, its past and gone, and we are with the Lord, for ever, we are with the Lord for ever! O this is it that is the Crown of all, we are with the Lord for ever! In this Eternity there is no Nights and Days, no Weeks, and Months, and Years, here is no Death and Graves, and end, for we shall be with the Lord for ever!*

USE. What is the Use of all? what should it be, but what the Apostle makes of it? *v.* 18. *Wherefore comfort one another with these words:* What words? Review them, and Recollect what hath been said upon them.

(1.) *As sure as Jesus Christ is risen from the dead, so surely our dead shall rise; Comfort your selves, and one another with these words.*

(2.) *Those that shall be found alive, shall not prevent them that are asleep,* but the Dead shall be raised before the Living shall be changed; they in their Graves shall have the precedency and preheminence before the Living, and tho the one are dead, and the other living, yet the Dead shall be made Immortal and Incorruptible before the Living: *Comfort your selves, and one another with these words.*

(3.) Rather than the Dead shall lye in their Graves for ever, Christ as soon as the appointed time is come, will *Himself in his own Person* come, and with a shout, with the Voice of the Archangel, and sounding Trumpet call them out of their Graves, and they shall hear, and shall come forth: *Comfort your selves, and one another with these words.*

(4.) When the Dead in Christ shall be raised, and the Living changed, they *shall all be caught up together in the Clouds to meet the Lord in the Air,* and shall there be acquitted and absolved, and adjudged to everlasting Life; *there-*

fore

fore comfort your ſelves, and one another with theſe words.

(5.) After this they ſhall go into the higheſt Heavens in Body and Soul, *to be with the Lord for ever; wherefore comfort your ſelves, and one another with theſe words:*

Now upon the ſurvey of the whole matter, what have you moſt cauſe for, your Sorrow, or your Joy? What if yours do not live with you? is it not better that they died in the Lord, than to live [as ſuch] with you? what if they are in the Grave for a while, and after that ſhall be with the Lord for ever? Ceaſe Exceſſive Sorrowing, and encourage, and comfort your ſelves, and one another, (as the Death of any requires) with the lively Belief, the joyful Hopes, and often mention of this moſt Bleſſed Time and State.

CHAP. XVIII.

Additional Queſtions propounded to Mourners, for the Moderating of Exceſſive Sorrow.

BUT if your Sorrow be Exceſſive after all theſe Remedies alleadged, made known to us by Divine Revelation, doth it not argue

gue *Want* or *Weakneſs of Faith*, and ſlowneſs of Heart to Believe? If you do not believe, will you reaſon the Caſe with your ſelf, that we may bring it to this Iſſue, that your Immoderate Sorrow is *irrational*, contrary both to *Faith* and *Reaſon:* Which will appear by that time you conſider the Matter well, and give in a deliberate Anſwer to theſe following Queſtions briefly offered to you.

1 Queſt. *If a particular Reſurrection now could be, as formerly hath been, would you deſire that your Relations that died in the Lord, might now be raiſed from the dead, to live and dwell with you in your Houſe upon Earth again?* If it were *poſſible*, would you have your *holy Father*, or *Mother*, *Husband* or *Wife* raiſed as *Jairus* his Daughter, *Lazarus*, *Tabitha*, and others were; and come and ſit at your Table, and live with you in the ſame Circumſtances as they did before? *If you would not*, how unreaſonable is all your exceſſive Sorrow, becauſe they are dead, and yet would not have them live with you again, thô you may? What! will nothing content you? Is their reſtoration to Life now, no matter of your deſire, and yet is their death ſuch matter of ſo great abundant Sorrow? Will you be pleaſed neither way, concerning them *dead or alive again? If you would deſire this*, do you conſider what it is you do deſire, and how injurious you would be to them, that you may have your will, and

as

as you say the *comfort* that before you had in them? Tell me

(1.) Would you indeed *have them from the glorious presence of God and Christ, and the eternal Spirit to live with you?* Could they have that Delight and Joy in your Company, as now they are filled with in the presence of their glorious God and Redeemer?

(2.) *Would you have them leave the Society of Angels and saved Souls above, to come and dwell among sinfull men again?*

(3.) *Would you indeed* have them return *from Rest to Trouble?* from Joy to Sorrow? from Praising to Mourning?

(4.) *Now they have got out of the reach of Satans Temptations, would you have them live here again,* to be buffeted again, and tempted and assaulted by that roaring Lion? And after they have got the Victory, and won and wore the Crown, would you have them to come into the Field again, and conflict with the Powers of Darkness again?

(5.) Were you *grieved* for them on their *dying Beds,* to see what they endured, and what cold Sweats the Pangs of Death did put them to? and yet would you have them *live again,* that they may *die again?* Do you sorrow that they have died once, and will you sorrow on, except you could have them live again, that they may die twice? would you have them have two deaths for one? Is this your Love to them?

(6) *It*

(6.) *Is once mourning* for them ſo grievous, and would you have them live again, and ſo die again, and you *Mourn again* for their Second dying, if you ſhould out-live them, or leave them behind you, for them to Mourn for you; whereas where they are now, they have done Mourning, and are ſtrangers to it?

(7.) Would not you *be more Kind to your ſelf and them*, to prepare and deſire to go to them, than to have them return to you, if ſuch a thing could be? Do not you know which to chooſe, and yet ſorrow in this manner?

2 Q. If you would have them Live again, *can your ſorrow multiplyed ten times more, help you to your Will?* May you not by this ſorrow bring your ſelf to the Grave, ſooner than fetch them out? Say what good this exceſſive ſorrow doth, or elſe moderate it.

3 Q. *Who hath done this*, that you mourn ſo much for? Was it not by the Providence of God? And will you quarrel with him, or call him to an account, why he hath done ſo? Or ſhould not his Hand quiet your Heart? Read *Job* 33. 13. 1 *Sam.* 3. 18. *Pſal.* 39. 9.

4 Q. *Do not you hereby contradict your Prayers?* Do not you pray his Will might be done, and ſubmitted to when it's done? Do not you ſee it was his Will to have your Relation from you, and is this your ſubmiſſion to it? Is it ſo done in Heaven, as you do it upon Earth?

5 Q.

5 Q. *Hath God herein taken any from you, but what he first gave unto you?* Who gave you your Children, or Husband, or Wife? were they not the Gifts of God? Did not this quiet *Job?* Chap. 1. 21.

6 Q. *Whose was He or She* that is dead, that you so Immoderately do Mourn for? Do you say, it was *my Child, my Father, or my Mother, my Husband or my Wife?* If it had not been *mine*, I should not thus have mourned. But were they not *Gods own, more than your own?* When God gave them you, did he give away his own right? *Might not God do what he will with his own*, but you must take on, as if he had taken something he had no right unto? What had you to do to keep his Own from him, when he would have them with him?

7 Q. *Is not God Soveraign Lord, and absolute Disposer of all in the World?* Are not Kingdoms and Nations, Princes, Lords and Nobles at his disposal? And what are you above all others in the World, that you and yours should be exempted from the disposing Hand of God?

8 Q. *Did your Happiness lie in the Enjoyment of the Creatures you have lost?* In them or in God? If in them, you are miserable; if in God, tho they are dead, yet he doth Live: Why then do you thus mourn, so long as your Happiness remains?

9 Q. *Tho*

9 Q. *Tho your Relations are cut down and withered like Graſs, yet doth not the Word of the Lord ſtand and continue for your Support?* Iſa. 40. 6, 7, 8. And cannot you find as much Comfort in all the ſtanding *Promiſes* of God, as you did in a withering Creature? Go and try, by reading, believing, applying of them as your Caſe requires, and by turning Promiſes into Prayers.

10 Q. *Did not your Relation live out the Time appointed by God?* Job 14. 5. Or did he not die, when God did foreknow he would die? And do you thus take on becauſe Gods Purpoſe is performed? Would you have a Child tarry in the Womb beyond its appointed time, or in the World beyond what God intended it ſhould?

11 Q. *Did not you know your Relations were mortal, or do you ſorrow becauſe they were ſo?* Is not that to ſorrow becauſe they were Men, or Women, or Children? Would you have had them to have been here Immortal, that they might not have been ſubject to Death? Did you ever ſee any Men, Women or Children that were not mortal?

12 Q. If ſo, *did not you know a parting time would come?* Was there not ſome Intimation and mention of Deaths ſeparating you in your *conjugal Covenant?* And do you now mourn as if ſomething had befallen you, that you never knew or heard of? Is it ſo intole-

rable

rable to you to see a dying Creature, dead?

13 Q. *When would you have been willing to have parted with them?* If God had continued your Child ten years longer, would not you have been more unwilling, and so more sorrowful than now you are? After Forty years would you be willing?

14 Q. *Hath any thing befallen you, that hath not been the common Case of all the Generations before you, will shortly be of all this Age, and of following,* except those that shall be found alive at the Coming of Christ? And would you have your State to be singular? Or if it be not, will you be sullen?

15 Q. *Could your Relations Souls have gone to Heaven, if their Bodies had not died?* Or would you have had them never lodged there, except as *Enoch* and *Elias*, without seeing Death? If the Soul could not have been happy above, except the Body dyed, and took the Grave in its way to Glory, are you excessively troubled for a dead Body, which must be, for the greater advantage of the Immortal Soul?

16 Q. *Would not you have been as loth to leave them behind you, as now you are sorrowful they are gone before you?* And will you be pleased neither way? Would you have died all together? You are sorrowing now for Wife and Children, because removed by Death; and if God had laid you upon a dying Bed, then

then your trouble would be for them, if alive, becauſe you are like to be taken from them, and ſay, *What will my ſmall Children do if I die? And what will their Mother do, when their Father leaves the one a Widow, and the other Fatherleſs?* I could have been glad if God would have ſpared my Life, to have ſeen them well brought up. It is hard for you to ſay which would be leſs trouble to you, to leave them behind you, or have them go before you. But if you have that which you had rather have, why do you ſo ſorrow, when you have that which is beſt for the reſt of your Family.

17 Q. *Do not you know that all your Family have ſinned*; and that therefore they have all deſerved to die? Why then do you ſorrow ſo much for one captivated by Death, when you ſhould be admiring the Patience of God, and praiſing him for his Mercy that ſo many are continued in Life?

18 Q. *Is not this Ingratitude to God, that the loſs of one ſhould make you unſenſible of the many Mercies of your own Life?* Is all gone in one? Look about you, and you will ſee the abundant goodneſs of God to you, in your outward Accommodations in this World, many ſpiritual Bleſſings, as Pledges of Eternal Glory, and will you bury your Thankfulneſs for theſe in the Grave of your dead?

19 Q. *Do not you provoke God by your ſinful exceſſive*

excessive Sorrow to go on to make more Breaches by Death, that you might have something more to sorrow for? Do you sorrow thus for one? Might not God say, There is another Child, Death, lay it dead, and bring it out, and lodge it by the other. There is an Husband, or a Father yet left, Death go and seize him, and have him away, and if they are delighted in such discontented Sorrow, let them have more to sorrow for.

20 Q. *Have not they lived a long life before they die, they enter into Eternal glorious life when they die?* Do you sit and sorrow, and say, if he had not died so soon, if he had not died so young. How soon? if he lived to be Converted, to be sanctified and prepared for Heaven, did he not live longer than a Man at *Sixty*, and then dies in Sin, and is Damned at last? Do you reckon length of Life by multitude of years, or ripeness and fitness for Heaven? When you Sorrow he died so soon, Bless God he lived so long as to be saved when he died.

21 Q. *Will you compare with God in point of Wisdom in governing and disposing of his Creatures, with all the circumstances of Life and Death?* Are you wiser than he? dare you entertain such a Thought? would you not resist it with abhorrence? why then do you think it would have been better for you that your Relation should have lived longer? Is not this to set

your Folly against Gods Wisdom? Doth not he best know what is the most fitting time for any to *be born*, how long *to live*, and when *to die*? If so, why do you oversorrow for that which is done with highest Wisdom?

22 Q. *Why hath God implanted such Graces in your Heart as are suitable for a time of Affliction, but that you should exercise them in their season?* As Faith, and Patience, and Submissiveness of will to his holy Will and Pleasure: Are not Habits given for Act? and when will you act your Patience and Submission, but when Tryals are upon you? but doth your excessive Sorrow look like Patience under, or fretting against the hand of God?

23 Q. *Do you say you did exceedingly desire their Eternal Good in Gods accepted time, and excessively sorrow for their Death, and can you reconcile those Desires with this Sorrow?* If you did desire it, when God should please to bestow it, why do you so sorrow now (by death the way of all Believers to it) they have obtained what you did desire? when without the one they were not to have the other.

24 Q. *Are not you your self being made meet for Heaven, near unto that Place and State where you shall sorrow no more*; neither for any thing concerning your self, nor any other? while you mourn, and say, This *Husband*, or *Wife*, *Father or Mother* that was mine, now is no longer mine: Seriously meditate, and deeply consider,

consider, and say, *Yet God is mine, and Christ is mine, and the Spirit is mine,* the *Promises and Privileges are mine, and Heaven is mine, and there I shall shortly be with God, and Christ, and the Eternal Spirit, with Angels, and saved Souls above, where I shall love God with perfect Love, and praise him, and my Redeemer and Sanctifier with Eternal Praises; and see and know, and delight in the Company of those that are gone before, for whom I am mourning upon Earth, and joy and joyn with them in holy Hallelujahs, and triumphant Songs of Praise, where all sorrow shall be taken from my Heart, and all tears wiped from mine Eyes, and I and they shall know sorrow and grief, and groans and sighs no no more; I stand at the door of Eternity every day, waiting, looking, hoping for Eternal Joys:* Therefore blessed Lord, to all these reasonings of thy Ministers, add the effectual working of thy Spirit, that I might not sorrow as those that have no Hope. *Amen.*

THE
MOURNERS SOLILOQUY,
Concerning his
Moderating His Sorrow
For His
D E A D.

THE

Mourner's Soliloquy,

Concerning his

Moderating His Sorrow

For His

D E A D.

THE *Mourners Soliloquy.*

CHAP. XIX.

Containing the Mourners Soliloquy, or Reasoning with himself concerning his Sorrow for his Dead, for the moderating of it.

DEad! Alas! wo is me! my Father, Mother dead! my Wife, or Husband, or Child dead! can I with Comfort live? are not my comfortable days past and gone, when he or she is dead and gone? Gone! no more to return to live with me on Earth! Let me look upon the Body in the Coffin, before it be lodged in the Grave, for after that I shall look upon it no more: mine Eyes shall see it no more. Look! behold its pale Face, its closed Eyes, its Jaws tyed and muffled up; these Eyes did see me, but now Death hath shut

them, that they cannot: This Tongue did use to talk with me to my great delight, but now Death hath tied it, and my Ears shall hear the sound thereof no more: These Feet did often walk with me, yea, we went to the Ordinances of God together, but now Death hath fettered them, that they can move no more; and must I follow it to the Grave, and see it covered with Earth, and there leave it? and when returned home, look for it at my Table, but it is not there; or in my Chamber, but it is not there? The Cloaths the Body was often dressed with are there, but the Body is not there. Now it is so many Weeks since it was buried, she is gone, but my Sorrow doth remain: Remain! it comes more and more, and doth increase: My Soul is grieved, my Heart is loaded, and my Spirit fails within me, the more I muse, the more I Mourn; the more I think of mine thus captivated by Death, and buried out of my sight, the more my Sorrow is renewed. Alas! I can contradict that Old Proverb, *Out of Sight, out of Mind*; for he, or she hath been so long out of my sight, but hath not been a a Day, or Night out of my mind; and the more and longer I remember, the more and longer I do sorrow.

Sayest thou thus, O my Soul? is it God or a Creature, the loss of whom thou mournest for? If of God, weep on, and Sorrow and

seek

seek him till thou findeſt him, for he is a living and Gracious God, and may be found: But if of a Creature, forbear thy Tears, and moderate thy Sorrow, for if thou ſhouldeſt weep thy ſelf blind, and break thine heart with grief, being dead and gone, cannot be any more found, wherever upon Earth thou ſeekeſt for it: Wilt thou then examine thy Sorrow, whether it be pleaſing unto God, or whether it be turbulent Paſſion, and meer fruitleſs Self-vexation? whether thou Mourneſt like a Chriſtian, or an Heathen? whether thy ſorrow be not ſinful, and exceſſive, and therefore ſinful becauſe exceſſive? Doſt not thou know, haſt not thou read and learned, that thou ſhouldſt not ſorrow as thoſe do that have no Hope? are thy tears more boundleſs than the Ocean? for that hath bounds, and ſhall thy Tears have none? The Waves thereof go ſo far, and then are ſtay'd; and ſhall thy Tears continually drop, and have no limits ſet unto them? or wilt thou ſuffer them to run waſte, and ſhed enough to waſh thy Dead, when thou ſhouldſt keep them to pour out before God upon thy bended Knees, that by the Blood of Chriſt thy Sins might be waſh'd away? Have thy Tears ſo blear'd thine Eyes, or thy Sorrow ſo diſturb'd thy Reaſon, that thou canſt not ſee thy Sorrow to be Exceſſive Sorrow? and thy Grief to paſs all bounds of Chriſtian Moderation?

ration? Measure it by Reason and Religion.

And then tell me, O my Soul, if that Sorrow be not Excessive for thy Dead, whereby thou hasteneſt the death of thy own Body, and inviteſt Death to lay it dead? Tho God by Death hath taken away the Life of thy Relation, yet hath he not commanded thee to uſe all means lawful, and to abſtain from all thoſe things (amongſt which Immoderate grief is one) that doth endanger thine own Life? and wilt thou thereby become guilty of thy own Death? Beſides, is not that Sorrow too much, that muſt be ſorrowed for? and thoſe Tears too many, that muſt be wept for? and more follow them, becauſe they are ſo many? Haſt thou Sorrow too much already, and muſt thou ſtill have more, becauſe thou haſt too much? Doſt thou not ſee what ſtraits thou bringeſt thy ſelf into, that while thou doſt abound in Sorrow, thou wanteſt Sorrow, becauſe as yet thou haſt not ſorrowed for this too much abundant Sorrow?

For give me an anſwer, O my Soul, if that be not too much abundant Sorrow, that doth more hurt than good? and would be too much if it were for thy Sin, which for Sin, tho the greateſt Evil, would be too much, when it doth more hurt than good? and doth it not do ſo, when it driveth to deſpair, keeps

off

off the Soul from Christ, and from hoping in his Merits, or God's Mercy: and is it not too much, when it is more for thy Dead than for thy Sin, for when thy Sorrow should bear its proportion to the Evil thou sorrowest for, and Sin is a greater Evil than the Death of thy neareſt Relation, be thou thy self the Judge, if sorrow for the leſſer evil be not too much, when it is more than that which thou haſt for the greateſt Evil?

Moreover, O my Soul, will thou not grant, that Sorrow is exceſſive, which cauſeth thy Thoughts to run into the Grave, and hinders them from aſcending into Heaven? and to have many ſelf-piercing and ſelf-tormenting Thoughts of thy dead, for one ſerious and Heart-affecting Thought thou haſt of the Living and Eternal God? and which makes thy Heart as cold in all thy Duties unto God, as the Body of thy dead Relation is in its Grave?

Beſides, is not thy Sorrow too much, when it hinders thee from Spiritually rejoycing in God, and giving Thanks to him for all the Mercies, which in thy Sorrow thou doſt overlook? Eſpecially when let thy Condition be what it will as to Temporals, thou haſt much more cauſe to bleſs God for Spiritual and Eternal Mercies, than to grieve for the loſs of Temporals.

Add to this, O my Soul, and then judge, that thou grieveſt ſo much for thy Dead,

that

that thou haſt left off ſorrowing for the Miſeries of the Church of God; and loſeſt much of thy little remaining Time, wherein thou haſt many Duties to perform, many Graces to get, and more degrees thereof, many ſins to mortifie and ſubdue, many Temptations to reſiſt, a deceitful Heart to watch and ſearch, Children and Servants to inſtruct and teach, and holy preparations to be made for Death, and another Eternal World, and while thou ſorroweſt, all theſe are neglected. Is it not too much?

By this time, and from theſe Evidences, O my Soul, art thou not convinced that thy ſorrow for thy dead hath been, and ſtill is exceſſive ſorrow? that thou haſt and doſt tranſgreſs the bounds of Chriſtian Moderation, and thereby offend thy holy Lord, wrong thy ſelf, diſcredit that Religion thou doſt profeſs, diſcourage the good, and caſt a ſtumbling-block in the way of the ungodly, and wilt thou ſtill proceed herein? Canſt not thou ſenſibly feel the ſtroke of his hand, and yet patiently ſubmit unto his will? How long wilt thou thus be caſt down, how long wilt thou thus be diſquieted within me? Is thy Relation fallen aſleep, and are thy Graces ſlumbering? Is thy Faith as dead in thy Heart, as thy Relation is in the Grave? Shall Nature wôrk thus ſtrongly in thee, and Graces ſo feebly? If natural Affections be exorbi-

exorbitant, hath not God implanted Grace in thee, that it may correct, moderate and govern them? Art thou only a Rational, and not a Believing Soul? Yea doſt thou thus Immoderately grieve, as if thou waſt neither believing, nor rational in thy ſorrow? If there be nothing in the common Book of corrupted Nature that thou canſt read, but what doth add grief unto thy grief, yet is there not enough in that ſpecial Book of ſacred Scripture that might turn thy ſorrow into Joy for thoſe of thine that ſleep in Jeſus? Or haſt thou thrown it by, and neglected to look and ſearch into it? Or if thou readeſt, doſt thou underſtand what thou readeſt, or doſt thou conſider what thou doſt underſtand, or believe with an unſhaken Faith what thou doſt conſider, whileſt thy ſorrow doth continue ſo exceſſive? Hath not God revealed therein ſuch *certain Truths* concerning the Bodies of thoſe that dye in the Lord, ſuch glorious things concerning their ſeparated Souls for the preſent, ſuch *wonderful work* that he will hereafter do, in reuniting the ſame Souls with the ſame Bodies, in raiſing them from the dead, and Redeeming them from the Grave, ſuch *deſirable Glory* that their Souls and Bodies thus reunited ſhall be joyntly partakers of, and be made perfectly and eternally holy and happy in the enjoyment of the Father, Son, and

eternal

eternal Spirit, in the innumerable Company of glorious Angels, and the vast multitudes of such as with them were chosen, redeemed, sanctified, and shall be for ever saved, singing triumphant *Hallelujahs*, when they shall all be gathered together in the Immediate presence of their Lord and Saviour, and be possessed of those Mansions in their Fathers House, which were prepared for them? Hath he made known such things as these, and are they sure, and infallibly certain, and yet for want of Faith, and Hope, and Love, dost thou sit here and sigh and sob, and grieve and groan, as tho those thou mournest for, were for ever lost, as if they were so dead, that they should live no more? or as if they were so fast bound in their Graves, that they never should come forth, nor be taken from that dark place, to the Palace of glorious Light above?

Attend then, O my Soul, unto the Expression, wherewith thy Lord doth represent the death of thy holy Relation now deceased, as a *sleeping in Jesus*. And if thou mournest because she is dead, yet try if thou canst mourn because she sleepeth in the Lord. For this doth Sorrow fill thine Heart? or mayest thou not rejoyce, that being dead she so sleepeth? for if she sleep in Jesus, shall she not do well? and if she shall do well, shouldest thou not rather rejoyce, than thus lament

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and grieve? When didſt thou ſorrow, when ſhe went to bed, and ſlept and took her natural Reſt? And now ſhe ſleeps in Jeſus, is ſhe not at reſt in her Grave, as in her bed, from all troubles from men, from Sickneſs and Pain, and from all Senſe thereof? from all worldly cares, and piercing Sorrows that did uſually accompany thoſe cares? and if her Death be but a Sleep, how eaſie is it for Almighty Power to awaken her out of her Sleep? And if ſhe ſleep, ſhe ſhall awake; for if in the uſual Courſe of Nature, waking followeth after ſleeping, wherefore doſt thou doubt, or fear that Death being but a Sleep, that it will be a perpetual Sleep? And if ſhe went ſick, and weary, and weak to ſleep, when ſhe ſhall awake, ſhall ſhe not be more refreſhed, and revived in the Morning of the Reſurrection? If the time of her ſleeping ſeemeth long to thee now waking, and not to her now ſleeping, why doſt thou trouble thy ſelf with that, with which ſhe is not at all concerned about? If in the time of her Life, thou ſaweſt her ſick, and could not ſleep, this was a grief and trouble to thee, would it not much more have added to thy ſorrow to ſee her languiſh, filled with pain, hear her ſigh, and ſob, and groan upon a ſick bed, and could neither recover, nor yet fall aſleep, and yet doſt thou take on that when by all means uſed, and learned, carefull, and

pious

pious Physicians consulted, she could not be recovered, that now she is fallen asleep? Why dost thou molest and trouble thy self at the thoughts of the Length of her Sleep, when it is no more trouble nor disquiet to her, than the Length of time is to one that is fast sleeping in his Bed, tho it may be tedious to one that sitteth by, and waketh while he sleepeth. Remember, O my Soul, and let the remembrance thereof asswage thy sorrow, that it is her last, but not an everlasting sleep; tho it be long it shall not alwayes last, and because it is a sleep that is called Death, it shall be the *last* that she shall sleep, for when awaked she shall sleep no more for ever: And yet is this the Body that thou thus bewailest? and for this dost thou thus Night after Night break thy sleep? and when she sleepeth quietly in the Lord, and dreameth not of any of the things that are done in this World, canst not thou rest nor sleep in thy Bed, without dreaming of her that is so unconcernedly sleeping in the Bed of the Grave? Let her quiet and resting Body rebuke, O my Soul, thy unquiet and restless thoughts.

Moreover, consider, O my Soul, whose State thou hast more reason to lament and bewail, thine own, or the state of the Soul of thy Relation that was converted and sanctified, that did repent and believe, before Death made the separation betwixt thee and

and her, or betwixt her Body and her Soul? Doſt thou not believe that her Soul being abſent from her Body, is now preſent with the Lord? and being ſo, is perfectly freed from all ſin, ſorrow, Temptation, Inclination to ſin, and from a poſſibility of ſinning? and is poſſeſſed of all good, filled with all Joy, perfect in the Knowledge of God and Chriſt, and in Love to, and Delight in all the Perſons in the (to us) unſearchable Trinity? Whileſt thou thy ſelf art grieving, groaning under the Burden of remaining ſins, conflicting with Satan and the Powers of Darkneſs, clogged with the Fleſh, and enſnared with the Allurements and Affrightments of this evil and deluding World? Thou in a ſtate imperfect and Militant, the Soul of thy Relation in a ſtate perfect and Triumphant? Is it not thy frequent Doubts and Fears whether thou loveſt God, and whether God loveth thee, with a differencing, ſpecial and peculiar Love? Are they not thy often Complaints, that thou haſt but little Enjoyment of God and Communion with him in his Ordinances, and ſometimes none at all? That thou ſeekeſt God but canſt not ſee him, and ſearcheſt for him but canſt not find him? That thou goeſt from Meditation to Prayer, from Praying to Hearing, from Hearing to attending upon him at his Table, and after all, thy ſorrowful

ſaying is, I ſought him whom my Soul loveth and longeth for, I ſought him, but I could not find him? That thy Sin had interpoſed betwixt thy God and thee, and cauſed him to hide his Face from thee? Were not theſe the Complaints alſo of thy Relation, while with thee, and didſt not thou endeavour to ſatisfie her grieved and diſconſolate Spirit, by reaſon of Gods frequent withdrawings from her Soul, and laboured'ſt to reſolve her Doubts, to remove her Fears, and to anſwer all the Objections ſhe did make about the Sincerity of her Love to Chriſt? And is her ſeparated, ſaved, glorified Soul now above all theſe Doubts, and Fears, and Jealouſies? Is it now above Hope, and Deſire, becauſe poſſeſſed of what it hoped for, and deſired after? Is it now perfectly Loving, and delightfully Praiſing of its Lord and Saviour? Is it now conſtantly beholding of Him, and rejoycing in Him, and can doubt no more, and queſtion his Love to it, and its Love to Him no more for ever, becauſe it feels, and is filled with the lively ſenſe of both? And doſt thou ſit here Mourning, whileſt it is eternally Rejoycing? Ceaſe ſorrowing for her whoſe Soul is perfectly happy and triumphant, and ſave thy Tears to bewail thine own Hazards, Dangers, and Sins in this Imperfect ſtate, and to pour them out before God in fervent

vent Prayer, that thou when ſeparated from this Body, mighteſt be received into that place of Light, and Life, and Love, into that glorious Kingdom of the Ever-living God, and all-ſufficient Saviour, to which her Soul is gone before, and is now ſinging, rejoycing, and triumphing in.

But above all, O my Soul, why art thou troubled and diſquieted moſt of all, for what hath befallen the Body of thy dear Relation? Why doſt thou ſit in thy Chamber, where thou ſaweſt her breathe her laſt Breath, and give up the Ghoſt, and muſe how thou ſaweſt her pale, and didſt handle her cold Face, when layd in her Coffin? And while thou ſitteſt here, thy thoughts ſo often run unto the Grave, and conſidereſt how the Body is mouldring and conſuming, and turning into Rottenneſs and duſt? And while thou ſayeſt, For this here is my ſorrow, let me ask thee, in the mean time where is thy Faith? Haſt thou an Eye to ſee how the Body lyeth in the Grave, and haſt thou not another Eye to ſee how it ſhall be raiſed up? Canſt thou not look beyond the Coffin and the Grave, to a joyful, glorious Reſurrection?

Wake, O my Faith, awake, that I may firmly and ſteadfaſtly believe this great and comfortable Article of the *Reſurrection to Life Everlaſting*, and joy more that it ſhall riſe

again, than be caſt down becauſe it is caſt into the Grave, and for a while is lodged there? Haſt thou not, O my Soul, ſolid Foundation for thy Faith in this particular? Doth not thy Lord, that is infinite in Wiſdom know where every one is buried, or where the Body doth conſume? Doth not he know, which Bones, and Skull, and Duſt belong to this Body, and which to that? If this be knowable, doth not he know it? Or elſe is not his Knowledge limited and finite Knowledge, becauſe not extended to every thing that may be known? And hath he not Almighty Power, and ſo can do all acts of Power, all things poſſible to be done? Cannot he that made this great World, and yonder larger Heavens out of Nothing, out of ſomething make theſe dry Bones to live? Cannot he that formed the Body of Man at firſt of the Duſt of the Ground, and cauſed it to live, New-make theſe Bodies, tho turned into Duſt? Or doth this ſeem incredible to thee, that God ſhould raiſe the Dead? Cannot he do what he hath done? Did not he raiſe *Lazarus*, and the Son of the Widow of *Naim?* and *Jairus* his Daughter? and himſelf, when he had layn for a time in the Grave? And as he can, ſo hath he not declared that he will? How often hath he ſpoken it? How frequently hath he promiſed it? Is not this the Fathers Will that

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ſent his Son, that of all that he had given him, he ſhould not loſe any one, but raiſe them up at the laſt Day? And, O my Soul, doſt thou not believe that the Son hath and will do the will of his Father in every point, and particularly in this, when he ſo often hath ſaid, he *will raiſe them up at the laſt Day?* O be not Faithleſs but Believing, and ſo ceaſe thy exceſſive ſorrowing. Bleſſed Lord! increaſe my Faith, that my immoderate ſorrow may decreaſe. I have ſhewn my Unbelief by my exceſſive ſorrow: Now help me, Lord, to ſhew my Faith by my abating of my grief for my Dead, becauſe tho Dead, yet ſhall certainly Live again.

Lord, confirm my Faith in this, That as ſure as Chriſt is riſen from the dead, ſo ſurely ſhall my dead, and all others be alſo raiſed: becauſe I read in thy holy Word, that if *Chriſt be raiſed, then thoſe that ſleep in Jeſus ſhall alſo riſe*, and if theſe ſhall not, then Chriſt is not riſen, and if Chriſt be not riſen, we are all in our ſins, and all Preaching, Praying, Believing, and all Religion is in vain; which being abſurd and falſe, the other muſt be certain and ſure: And by the belief of this (thanks be to my God) I find, I feel, my Sorrow is turned into lively Hope, earneſt Deſire, and comforting Joy.

Beſides this, O my Soul, be further ſatisfied and quieted within me, foraſmuch as

thy Lord hath not only ſaid that thoſe that ſleep in Jeſus ſhall riſe again, but hath alſo foretold what Bodies they ſhall then be, tho the ſame for ſubſtance, yet their Properties, Qualities, and Endowments far more excellent, than when they lived or died. Doſt thou ſorrow becauſe her Body was Mortal and did die? why doſt thou not rejoyce, becauſe it ſhall be raiſed Immortal, and then ſhall die no more? Art thou grieved at the remembrance of its weakneſs, ſickneſs and pains, why art thou not comforted at the believing Foreſight that it ſhall be raiſed a Powerful and Impaſſible Body, and ſhall be ſick and pained no more for ever? Or art thou caſt down becauſe that Natural Body by Food and Phyſick could no longer be ſupported, nor maintained in Life? Why doth not this raiſe thy Comfort, that it ſhall be raiſed a Spiritual Body, and need Food, and Phyſick, and Sleep, no more than the Angels in Heaven? Is it matter of thy trouble to conſider how vile and loathſom Death hath made it; why doth it not delight thee to believe, it ſhall be raiſed in ſuch Glory, that it ſhall ſhine as a glittering Star, yea as the Sun in the Kingdom of God; and that Beauty ſhall be its Cloathing all over? Why doth ſorrow daily fill thy Heart, becauſe the Soul is gone, and left the Body a lifeleſs piece of Earth, a maſs of breathleſs Mould,

Mould, and doſt not rejoyce, that the Soul already is made like to Chriſts Glorious Soul; and the day is coming, and it haſtens when the Body ſhall be faſhioned like to Chriſts glorious Body? Like to Chriſts Glorious Body! Lord, who that doth believe theſe words of thine, may not ceaſe to ſorrow in exceſs, becauſe now the Body is ſo like the duſt in which it lodgeth, and begin to joy, that in thine appointed time it ſhall be like the Glorious Body of an exalted Jeſus.

Holy Lord! how great is the difference betwixt the ſame Man, as if he were not the ſame, when he looks upon his Dead with an Eye of Senſe, and Carnal Reaſon, and when with an Eye of Faith, according to thy Word? For when I ſit and muſe, and ſay, Methinks I ſee how the Body of my dead lyeth in the Grave, and how it mouldreth and conſumeth, I am a ſad and ſorrowful Man, and my Heart is grieved within me; but when I ſit and conſider, and believe, and ſay, Methinks I ſee it Redeemed from the Grave, methinks I ſee it raiſed an Immortal, Powerful, Spiritual, Beautiful, Glorious Body, ſhining as the Sun, and like to Chriſts Glorious Body, I am a chearful, joyful Man, and Comfort flows abundantly into my Soul.

Moreover, O my Soul, thy Sorrow might be turned into Joy, when thou doſt believingly conſider, that rather than the Dead ſhould

always be captivated by Death, and ever held by the bonds thereof, the Lord HIMSELF will come down from Heaven, and fetch them forth: Rejoyce, and be exceeding glad, that when the appointed day is come, the Lord Jesus will not stay, nor rest in Heaven, till he hath opened their Graves, and delivered them from the Power of death. Blessed Jesus! Help me to rejoyce in thy Mighty Power, and abundant Love, in that because the raising of the Dead is a work too great for all the Angels in Heaven, thou wilt come thy self, and cause them to live again. Methinks I hear thy Voice, *Ye Dead arise*; methinks I hear the mighty Shout, and the Trumpet sounding; methinks I see the Lord in his Glory coming down from Heaven, and calling to the Dead, and methinks I see them in great numbers coming up out of their Graves: He calls, they tho dead do hear, and tho dead, at his Command do Live. Lord at thy pleasure they fell into the Grave, and at thy Voice they do come forth. O powerful Voice! Oh joyful glorious sight! Oh the difference betwixt a Funeral, and the Resurrection day! the one was a sorrowful, the other will be a joyful day.

Especially, O my Soul, when the day of Death was a parting day, the day of the Resurrection will be a meeting day. Thou and thine at Death did part, and that did fill

thy

thy Heart with ſorrow, but then thou and thine ſhall meet again, and never part. Thou and thine! that's not all, thou and thine ſhall meet the Lord in the Air. Wonderful! Bodies but now in the bottom of the Grave, anon the ſame mounting up into the Air; there to be owned, acknowledged, and openly acquitted, and from thence to go along with their Lord Redeemer into the higheſt Heavens, to be for ever with the Lord. Once in the Grave, and after that with the Lord! A long time in the Grave, and after that long time is out, and over, be with the Lord for ever, which never will be out, and over! O bleſſed Day! O deſirable Day! Lord when ſhall it be? When ſhall it come? Dear Jeſus! gather in the choſen of the Father effectually, all the number that is ordained to be with thee for ever, and then come, yea come quickly, that thoſe of thine that are ſleeping in their Graves may awake, and meet thee, and be with the Lord for ever.

Thus, O my Soul, haſt thou followed thy Dead unto the Grave, and doſt know and believe that this Body ſhall riſe again, and be an happy and glorious Body, prepare to follow, ceaſe exceſſively to ſorrow, rejoyce in Hope that the Lord will come, when his ſhall be with him for ever.

Be with with him for ever! Are they now dead

dead amongſt the Dead, and ſhall live with him for ever that doth live for ever? Is not this it that Chriſt did bleed, and ſweat, and ſuffer and die for? Is not this it that Chriſt did riſe from the dead for, that thoſe that ſleep in him might alſo riſe? Is not this it for which he aſcended to Heaven, to prepare a place for them? Is not this it for which he intercedes, that all thoſe that the Father hath given him might be where he is, that they may behold his Glory? Is not this it for which he will come again, and take (the Quick and Dead in him) all of them unto himſelf, that where he is, there they might be alſo? Lord, haſt thou ſaid it, and ſhall I not believe it? Lord I believe, help thou my Unbelief.

And doſt thou indeed believe theſe ſayings of thy Lord, O my Soul, and yet ſit ſorrowing with exceſſive ſorrow for thy Dead, that ſhall ſo ſurely live, and be with him? Doth not ſome other Frame and Temper more become thee? Doſt thou believe the future happy State of their Bodies, whoſe preſent death thou doſt bewail, yet canſt thou not abate thy ſorrow? nor turn it yet into the actings of ſome other Affections, nor into the exerciſes of ſome Grace? which if thou doſt, will it not more tend to the Glory of God, to thine own Comfort, and to the Encouragement of thine own Relations,

ons, which yet do live with thee, and to the ſetting off the Power of the Chriſtian Religion, when thou ſhalt believe the Promiſes and Principles thereof, and behave thy ſelf as one that is endued with ſuch Faith, and haſt ſuch firm Foundation for thy Faith?

Bleſſed Lord, by thine aſſiſtance now I can, and by thy helping Spirit now I will endeavour that I might no longer ſorrow as if I had no hope, when the ſincere dying Chriſtian hath hope in his Death, and after he or ſhe is dead, the Living have ſuch grounds of hope that the Dead by Chriſt ſhall conquer Death, and that the day will come, when if they be looked for in the Grave, there they ſhall not be found, but may be ſaid, they are not here, but are riſen, come ſee the place where they did lye, but are not here, but gone to meet the Lord, and to be for ever with him in the higheſt Heavens.

Then Lord, I will no longer droop, but hope. Awake my Hope, and let my Sorrow give place to thee. Hope! Oh how ſweet is this, how pleaſant and delightful? If my Sorrow was as bitter as Gall, this Hope is as ſweet as Honey: And this I do begin to feel, the more lively is my Hope of their joyful glorious Reſurrection, the more my Sorrow doth abate, tho now for the preſent

ſent they be the captives of Death. Indeed had it not been that I had got this Hope, my Heart would break with Grief, but through Grace I have obtained this good hope, and by it my Spirit is revived, my Sorrow is more moderate.

And having this Hope, my Sorrow is turned into deſire, and longing for the Day and Coming of my Lord, that all that ſleep in Jeſus might awake, and their Immortal Souls be cloathed with Immortal, glorious Bodies: Oh how much better do I find it, to groan with deſires that they might live, and come up out of their Graves, than to groan thro grief that they are dead, and caſt into them? O Time, make haſte and flye with greater ſpeed, that this day of the Coming of the Lord, and riſing of the Dead may come! It is approaching, it is approaching, it is nearer by every Day, by every Night, by every Hour that comes and paſſeth away. As time doth wear away, ſo let my Sorrow, as to its exceſs wear off, and that by my deſiring inſtead of ſorrowing.

Yet thou muſt wait patiently, O my Soul, tho thou doſt ſo earneſtly deſire it; and tho this Morning might not dawn before the night of Death doth overtake thy Body, yet wait while thy Life doth laſt, and leave thy Body, in hope that thine and theirs that be already dead,

dead, shall surely live again in a Glorious, Blessed and Eternal Life: For doth the Husbandman cast his Seed into the Ground, and know that it shall rot, yet patiently wait till it rise out of the Ground, and grow untill the Harvest, when it shall be gathered in with great advantage; and canst not thou, O my Soul, be patient, and wait for the Redemption of those Bodies, that are rotting in the Grave, till the Harvest-day shall come, and they be gathered with so great Advantage into the Kingdom of their God?

And while thou dost desire and wait, thou mightest also, O my Soul, rejoyce and be exceeding glad, because that what thou waitest for, and dost desire, thou hast such well-grounded Hopes, that it will surely be: And tho the Object of Desire and Hope is good, as absent, and the Object of Joy is good as present and enjoyed, yet let thy Faith make that as present which is yet to come, that thou mayest rejoyce therein, as if it were already present.

O Lord, notwithstanding all my Sorrow, while my Faith and Hope were sleeping, yet now by thy good Spirit of Grace they are awake: my Sorrow is turned into Joy; thou hast put off my Sackcloth, thou hast turned my Weeping into Hoping, Desiring and Re-

Rejoycing in the firm Belief that my Dead shall rise to Glorious Life; and being not ignorant of this, Lord pardon my Sin that hath been in my Sorrow, and let me sorrow no more as one that hath no hope.

FINIS.

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